This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Elements and parties, [illegible] and
ritualistic.

What Catholics Believe and Do,

OR

SIMPLE INSTRUCTIONS CONCERNING THE CHURCH'S FAITH AND PRACTICE,

BY THE

REV. ARTHUR RITCHIE,

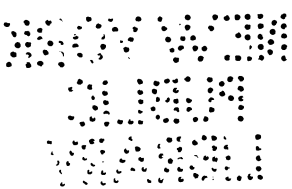
Rector of St. Ignatius' Church, New York.

NEW YORK,
1891.

NEW YORK PUBLIC LIBRARY

THE NEW YORK
PUBLIC LIBRARY
782477 A
ASTOR, LENOX AND
TILDEN FOUNDATIONS
R 1935 L

Copyrighted
By the Guild of St. Ignatius,
1891.



PREFACE.

This small volume has been prepared with much care, in the hope that it may meet the wants of those who desire a short account of the Church and her ways from the Catholic standpoint, and a hand-book of information not easily arrived at without consulting a number of larger works. It has all been thoroughly reviewed by three well-learned clergymen of the Church, and the author gratefully acknowledges his indebtedness to them for many most important corrections of and additions to the original manuscript. The one aim and object of the work has been to set forth in concise form the Catholic faith and practice of the Church, in loyalty to the standards of the Anglican Communion in this country. That God may bless it to His glory is the prayer of the Author.

EASTER, 1891.

TRANSFER FROM C.A. JUN 1935

TABLE OF CONTENTS.

CHAPTER		PAGE
I.	God,	3–6
II.	Creation,	6
III.	The Angels and the Devils,	7–9
IV.	The Fall of Man,	9–11
V.	Cain and Abel,	11
VI.	The Antediluvians and the Flood,	12, 13
VII.	The Patriarchs,	14, 15
VIII.	The Israelitish Church,	16–20
IX.	The Bible of the Israelites,	20
X.	The History of the Israelites,	21–23
XI.	The Incarnation,	24, 25
XII.	The Passion of our Lord,	26, 27
XIII.	Our Lord's Descent into Hell,	28
XIV.	The Purpose of the Church,	29
XV.	The Great Fifty Days,	30
XVI.	The Authority of the Apostles,	31
XVII.	The Coming of the Holy Ghost,	31
XVIII.	The Divinity of our Lord,	32–34
XIX.	The Organization of the Church,	35, 36
XX.	The New Testament,	37
XXI.	The Inspiration of the Bible,	38–40
XXII.	The Early History of the Church,	41, 42
XXIII.	The Great Patriarchates,	43, 44
XXIV.	The Separation between East and West,	45
XXV.	The Early English Church,	46, 47
XXVI.	The Anglican Reformation,	48, 49
XXVII.	The Prayer Book,	50–53

CHAPTER	TABLE OF CONTENTS.	PAGE
XXVIII.	Our American Prayer Book,	54, 55
XXIX.	Sects,	56, 57
XXX.	The Sacraments (in general),	58, 59
XXXI.	Baptism,	60–65
XXXII.	Confirmation,	66–69
XXXIII.	The Eucharist,	69–76
XXXIV.	The Eucharist as a Sacrament,	77–81
XXXV.	The Eucharistic Sacrifice,	81–83
XXXVI.	The Christian Sanctuary,	84–91
XXXVII.	Penance,	92–96
XXXVIII.	Absolution,	96–100
XXXIX.	The Penalty of Sin,	100–105
XL.	Orders,	106–109
XLI.	Matrimony,	110–113
XLII.	Extreme Unction,	113, 114
XLIII.	The Creeds,	115–117
XLIV.	God the Holy Ghost,	118, 119
XLV.	The Holy Catholic Church,	120–124
XLVI.	The Communion of Saints,	125–129
XLVII.	The Resurrection of the Body,	129–131
XLVIII.	The Life Everlasting and Everlasting Death,	132
XLIX.	Prayer,	133–135
L.	Fasting,	136, 137
LI.	Almsgiving,	138
LII.	The Commandments,	139–143
LIII.	The Seven Capital Sins,	144
LIV.	Some Pious Customs,	145, 146
LV.	The Religious Life,	147, 148
LVI.	The Ecclesiastical Year,	149–155

WHAT CATHOLICS BELIEVE AND DO, or Simple Instructions Concerning the Church's Faith and Practice.

CHAPTER I.

GOD.

We easily think of God as the Father of all, the Maker and Preserver of the universe. God must therefore be *Almighty;* He is the Ruler and Upholder of all things, the Source of all power, the Centre of every force. The perfect order of the universe, the wonderful way in which everything is adapted to its own use, and the fitness of all living creatures for their own kinds of life teach us that God is *All-Wise,* as well as *Almighty.* Power without wisdom could never have created the universe with its perfect order. Again the general beauty of creation, and the evident provision that has been made for man's happiness, in spite of the many sad things in the world, teach us that God is also *Good.* Devils might exercise great power and great wisdom, but God only exercises absolute power and infinite wisdom with perfect goodness.

The Church teaches us in the Creed that God is in *Three Persons,* the Father, the Son, and the Holy Ghost. When we use the word person of ourselves we mean an *individual* in human nature.

When it is used of God it defines certain necessary distinctions in the Divine nature. God in His nature can only be *One*. It is impossible that there can be more than one God. Yet in the Divine nature there are distinct Individualities. To understand this in the best way we should think of God not as we would of a man, but rather as we would of a *mind*. God is pure Spirit, without body, parts or passions. God the Father is the one *Source* and *Origin* of all persons and things that exist.

From all eternity the Father, the Divine Mind acts, expressing Himself in one perfect *Thought* Which has a distinct Personality from Himself.

The Divine Mind differs in Its action from our human minds in this that we express ourselves in many partial thoughts which, taken together, do not even declare our whole mind, and come one after another many of the earlier ones being forgotten before the later ones have come into being; but God thinks but one Thought forever, Which perfectly declares His whole Mind, and is, as the Apostle says "The *express Image* of His Person" (Heb. i, 3.). This perfect Thought of God St. John calls the *Logos*, or *Word*, and is the Second Person of the Blessed Trinity, God the Son. The *Word* of God is called the *Son* because as as a child is begotten by his father, so the Expressed Thought is begotten of the Thinking Mind; and as the Thinking Mind in the Divine Life is God the Father, so the Expressed Thought Which declares that Mind is God the Son, the Only-begotten of the Father. (St. John i, 18.)

The perfect goodness of God has always gone forth within the Divine Essence in one great act of love, the Father loving the Son and the Son loving the Father. The Love of God is spoken of as the Spirit, literally Breath, of God which goes forth towards the Object of love. This Spirit of God is a distinct Person from the Father and the Son, while joining Them in the unity of love, and is called the Holy Spirit, or the Holy Ghost, for *ghost* is only old English for *spirit.*

Thus we see that we are obliged to think of God as *three* in Person though but *one* in Life. The Father exists of Himself alone, and is the Fount and Origin of all being. The Son is of the Father alone, not made nor created but *begotten* before all worlds. The Holy Ghost is of the Father and the Son, not made nor created nor begotten but *proceeding.*

The Father is first, the Son second, and the Holy Ghost third, not in *time,* but in the order of the Divine life, for all three Persons are coeternal together and coequal.

Our Lord tells us that "The Son can do nothing of Himself." This means that the Son being one in essence and power with the Father, can do nothing to the exclusion of the Father. Every power which the Father has, the Son has likewise with Him. The power by which the Father generates, is in the Son, the Father having it as *giving,* the Son as *receiving.* The Divine Persons mutually inexist. (St. John xiv, 11; and xvii, 21.)

To the Father is attributed especially the work of Creation, that is the *origination* of all things

out of His own infinite Being; to the Son the work of Redemption, that is the *restoration* of man after his fall into sin; to the Holy Ghost the work of Sanctification, that is the *making holy* of man so that he may be able to dwell with God in heaven.

Chapter II.

CREATION.

The Book of Genesis tells us that in the beginning God created the heaven and the earth. Then we are told how He prepared the world for man in six days. This word *day* does not mean of necessity twenty four hours, but rather a time of darkness, perhaps of thousands of years, followed by a corresponding time of light. "And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Gen. i, 4. On the first day, after God had created the heaven and the earth, the darkness that had covered the earth which was without form and void, gave place to light.

On the second day the dense vapours which had covered the surface of the earth were lifted up and an aerial atmosphere took their place.

On the third day the continents which had thus far been covered with water appeared, and the oceans were confined within their limits. Then the earth was speedily covered with grass, various herbs, and fruit-bearing trees.

On the fourth day the sun and moon and stars appeared and shed their light upon the earth.

On the fifth day the fishes and fowls came into being.

On the sixth day all the rest of the living creatures were made, and last of all Adam the father of the Human race.

Man differed from all other earthly creatures in being made in the *image* and after the *likeness* of God. By the *image* of God we ought to understand all those things in the human race which radically distinguish it from the beasts, as for example man's sense of religion, his conscience, and his constant desire to improve his condition. By the *likeness* of God is rather to be understood a special gift of holiness, which like a garment of glory clothed our first parents in the Garden.

Man's body was made of the dust of the ground. Then God breathed into it the breath of life, and man became a living soul. The body of the woman was not made directly of the dust of the ground, but out of a rib taken by God from the side of Adam, while he slept. By thus giving man a wife made of his own flesh God taught him the sacredness of the marriage bond, which only death can dissolve. "They twain shall be one flesh."

Chapter III.

THE ANGELS AND THE DEVILS.

God created a countless number of pure spirits, called Angels, to live in heaven, probably long before He made Adam upon earth. We find no less than nine different orders of these heavenly spirits named in the

Bible, (1.) Seraphim (Is. vi, 2), (2.) Cherubim (Ezek. x, 20–21), (3.) Thrones, (4.) Principalities, (5.) Dominions, (6.) Powers (Col. i, 16), (7.) Virtues, or *Mights* (Eph. i. 21), (8.) Archangels, (Jude 9), (9.) Angels (Heb. i, 7). Of these the Cherubim and Seraphim are represented as continually praising God in heaven. They cry "Holy, Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory." The Archangels and Angels seem to be especially in charge of the affairs of men. St. Paul says of the Angels, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Three of the Archangels are mentioned in Holy Scripture, St. Michael, St. Gabriel, and St. Raphael, while in the Apocryphal Book of Esdras St. Uriel is also named.

Some time in the past, probably before the creation of man, one of the great angels in heaven, Lucifer, rebelled against God. His sin was pride (Is. xiv, 12–15). Many of the Angels followed him in his sin. So there was war in heaven, but St. Michael and the good Angels prevailed against the sinners, and they were cast out. (Rev. xii, 7–9.; St. Jude 6). After his fall Lucifer became "that old serpent called the Devil, and Satan, which deceiveth the whole world."

It is possible that in the fall of the Angels the mystery of the *origin of evil* is solved. God Who is perfect Goodness could not make anything evil; but the Angels who fell chose their own glory, which was good in itself, *instead of the* glory of God as the object of their

being. Thus by living for a lesser good than the highest good they made an evil choice, and introduced sin into creation. We may reasonably believe that the rebellion of Lucifer was the one great probation of the Angels. Those who fell then are fallen for eternity, they can never be restored; and those who remained loyal to God were confirmed in their loyalty forever. Now while Satan and his devils strive to make men wicked like themselves, the good Angels help us to be righteous.

The nature of the Angels is different from that of men. They are pure spirits without material bodies (Ps. civ, 4). And though now they are so much greater than we, yet the Saints in heaven are promised greater glory than the Angels, because our Lord has taken human nature and made it His own, but He took not angelic nature. (Heb. ii, 16).

It is a pious belief of Catholics that God gives to every person at his birth a special Angel to be his guardian (St. Matt., xviii, 10).

Chapter IV.

THE FALL OF MAN.

When God had made Adam and Eve, He placed them in the garden of Eden, to dress it and to keep it. He told them that they might eat freely of all the trees in the garden except of the tree of the knowledge of good and evil. By this tree their obedience to God was to be proved.

Then came Satan to Eve, as she stood by the tree of knowledge, to tempt her. Although he

directly contradicted what God had said, and told her that she should not die if she should eat of the forbidden fruit, Eve listened to him, until she was quite deceived by him. He induced her to see that the forbidden fruit was good for food, pleasant to the eyes, and to be desired to make one wise. Here we find the beginning of all three of those great roots of sin by which men are tempted, the lust of the flesh (Sensuality), the lust of the eyes (Covetousness), and the pride of life (Pride). (1 St. John, ii, 16.)

Then Eve took of the forbidden fruit and ate it. When Adam came to her she desired him also to eat with her. Adam was not deceived as his wife had been, (1 Tim. ii, 14), yet he chose rather to stay with her by committing sin, than to be separated from her, as he supposed he would be, by remaining faithful to God. So he ate also, and then both of them saw how greatly they had sinned and sought to hide themselves from God.

But God easily found them out and brought them to judgment. Upon the woman the sentence of pain in child-bearing and of subjection to her husband was pronounced. Upon man that of sorrow and labour in earning his living. Yet while the ground was cursed, man himself was not cursed. Upon both man and woman came also the penalty of death, which they probably would have escaped, through Divine grace, had they never sinned.

Thus by the sin of our first parents was the whole state of the human race in the world changed. Supernatural holiness was lost to

man, and the proper order of his nature so subverted that his passions constantly rebel against his higher nature and move his will to actions which his conscience condemns. By this first transgression man was also alienated from God, and could not be restored to favour and the heavenly life except by redemption. God was very merciful however, and even while pronouncing sentence upon the guilty ones He promised that eventually the seed of the woman (that is our Lord) should bruise the head of the serpent (that is Satan). This first promise of redemption was fulfilled when our Lord died on the Cross.

Chapter V.

CAIN AND ABEL.

So soon as man had sinned God drove him out of Eden. We next read that children were born to Adam and Eve; the one of them, Cain, was a tiller of the ground, the other, Abel, a keeper of sheep. At the end of days, perhaps on some primaeval Sabbath, the brothers came to worship the Lord. Cain offered of the fruit of the ground, but Abel of the firstlings of his flock. Abel's offering was accepted and Cain's rejected. We may believe that there underlies this history a great truth of religion. For Abel's offering, the lamb slain at the Altar, was a type of our Lord the Lamb of God, offered on the Cross. So Abel's offering showed his acknowledgment of the fact that he was a sinner, deserving death for his sins, yet trusting in a Saviour Who should die for him that he might be saved.

Cain's offering expressed no acknowledgment of sinfulness, nor any faith in a Saviour; but only that God was his Maker and heavenly Father, and had a right to the tithe of his possessions. St. John tells us that Cain slew his brother "Because his own works were evil and his brother's righteous." (1 St. John iii, 12.)

We ought to believe that God had in some way revealed to the family of Adam that the right mode of worship was by animal sacrifice, for He would not have punished Cain for not knowing what had not been revealed. And in confirmation of this fact we find that everywhere throughout the world, in the ages before our Lord, men were wont to worship God by the sacrifice of animals at an altar. Sacrificial worship is the traditional worship of the whole human race.

Chapter VI.

THE ANTEDILUVIANS AND THE FLOOD.

Cain was angry because his sacrifice was not accepted and he slew his brother. Then God gave to Adam and Eve another son called Seth. Presently we find two distinct families in the world, the descendants of Cain, who were godless yet very progressive in worldly civilization, and the descendants of Seth who served God and kept themselves pure. Among these righteous ones was Enoch, who after living on earth 365 years was translated or taken away by God without dying. The antediluvians lived to great ages, Methuselah attaining the number of 969 years. We may well believe that the splendid

physical vigour of the human race deteriorated but slowly after the expulsion from Paradise, and that only after man had weakened his constitution by long disobedience to God's laws did he become so short-lived as we are now.

When Holy Scripture (in Gen. VII) speaks of the "Sons of God," and the "Daughters of men," many of the Fathers think that it refers to the two races of Adam's children, the righteous family of Seth, and the wicked family of Cain. The righteous men of Seth's family, being attracted by the beauty of the daughters of Cain, took them in marriage, and so were gradually corrupted. Whether this be the meaning of the passage or not, we know that eventually things became so bad that of all the children of Seth only the family of Noah remained righteous. Then God determined to send the Flood upon them to drown them all. Noah was warned to build the Ark, that in it his family and the various sorts of beasts and birds might be saved from destruction. We ought to believe that the Flood destroyed all the descendants of Adam except Noah's family.

After being a year in the Ark Noah and his family found the earth dry again, and went forth at the command of God to repeople it. It is important to note that the patriarch preserved the old form of worship and the true religion, for so soon as he had gone forth from the Ark he "builded an Altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the Altar."

Chapter VII.

THE PATRIARCHS.

After the Flood the human race soon fell into sin again, and worshipped false gods. A righteous remnant was left however in the family of Heber the great grandson of Shem, one of Noah's three sons. The most famous of Heber's descendants was Abram who dwelt in Ur of the Chaldees. About 2000 years before our Lord, God called Abram to leave his country and friends, and go to a new land which He would give him for his own. Abram believed God and obeyed. This new land was Canaan or Palestine. There Abram dwelt in tents, moving from place to place with the great flocks which were his wealth. Wherever he went he faithfully worshipped God and obeyed Him. God rewarded his faith by making a covenant with him that if he would remain loyal to Him, He would make the patriarch's descendants His own peculiar people,

He also changed Abram's name to Abraham (Father of a multitude), and gave him the rite of circumcision as the outward sign of the covenant. Thus Abraham became the Father of the Faithful, and in his family the true worship of God was preserved.

God rewarded Abraham's faith by giving him a son in his old age, Isaac by name, who was to inherit the promise after his father's death.

After Isaac, Jacob his younger son inherited the promise instead of Esau, the elder, who despised his birthright and sold it for a mess of pottage. God also changed Jacob's name to Israel (Prince of God), and gave him twelve sons who became the fathers of the twelve tribes of Israel.

Joseph, one of Jacob's sons, was so beloved of God for his goodness, that his two sons Ephraim and Manasseh were both made the fathers of tribes along with their uncles, Joseph's brothers. Thus Joseph had a double portion in Israel. The tribes were still counted as only twelve however for Levi was separated from the others to be the priestly tribe, especially consecrated to the service of God.

Chapter VIII.

THE ISRAELITISH CHURCH.

Before Jacob's death, in a time of great famine, his children and grandchildren, about seventy in all, went down into Egypt to live, and there the children of Israel, as they were called, grew to be a nation. After they had dwelt in Egypt more than two hundred years God sent Moses to deliver them out of the hands of the Egyptians who had made slaves of them. By a great miracle He enabled them to pass through the Red Sea and then they began their march by way of the desert of Arabia towards the land of Canaan, which God had so long before promised to Abraham and his descendants. When they reached Mount Sinai God bade Moses come up into the mountain and there He talked with him face to face and gave him a Law for the children of Israel.

A most conspicuous part of this Law was that relating to Divine worship. Moses was commanded to make a tabernacle, or tent, wherein the service of God was to be carried on, and wherein He would manifest His Presence in an

especial way. The Tabernacle was to be a tent in order that it might be carried about by the children of Israel on their journeyings, being taken down and set up as necessity required. Outside the covered tent a large enclosed but uncovered Court was made, wherein the brazen Altar on which animals were to be sacrificed stood (Ex. xxvii, 1). There was also in the Court, between the Altar and the covered Tabernacle a Laver of brass, whereat the priests might wash their hands and feet (Ex. xxx, 18). The Tabernacle proper was divided into two compartments, separated by a curtain or Veil, the first called the Holy Place, and the second or inner one the Most Holy Place. In the Holy Place were the small Altar covered with gold upon which incense was to be burned (Ex. xxx, 1), the Holy Table on which Shew-Bread was to be placed in two rows upon which also incense should be burned, (Lev. xxiv, 7) and a great golden Candlestick with seven lamps (Ex. xxv. 31–39). Into the Holy Place only the Priests might go to perform the service of the Sanctuary. In the Most Holy place stood the sacred Ark or chest in which the two stone tables on which the Ten Commandments had been engraved, and other most precious treasures of the Israelites were kept. Over the Ark was a small golden throne

called the Mercy-Seat on which God manifested His Presence in some mysterious way, probably by an unearthly light (Ex. xxv. 10–22). Into the Most Holy Place the High Priest alone might enter and he only once a year.

God gave to Moses the fullest directions concerning the making of all these things, showing him patterns of them all, and also concerning the worship the children of Israel should offer Him. The tribe of Levi was separated from the rest of the nation for the exclusive service of the Tabernacle; and the family of Aaron, the brother of Moses, was made the priestly family, so that no one might presume to execute the Priest's office except he were one of the sons of Aaron, nor any one to minister about the tabernacle except he were of the tribe of Levi. Over all the Priests was one chosen to be High Priest, who alone could perform the most solemn Services of the Sanctuary and make the great Atonement for the people in the Most Holy Place.

There were sacrifices of many different kinds and for various occasions ordained by God to be offered in the Tabernacle, and every day both in the morning and in the afternoon a lamb was to be offered as a burnt-offering at the great Altar in the Court, while one of the Priests burnt Incense upon the golden Altar in the Holy Place. This was the Daily Sacrifice of the Israelites. On the Sabbath the Daily Sacrifice was doubled, two lambs being offered in the morning and two in the afternoon.

It is important to notice some of the ceremonial features of the worship of the Israelites be-

cause being all ordained expressly by God they must signify principles of worship which are pleasing to Him.

The Priests were to wear special *Vestments*, some of fine linen, others of rich fabrics of various colours (blue, purple, scarlet, and gold). These Vestments were embroidered and set with jewels. (Ex. xxviii.) While the linen garments would symbolize the *purity* with which one should serve God, the richer Vestments would fittingly express the *dignity* of God's service and the *glory* which it should have in the eyes of men.

The Candlestick with its seven lamps constantly lighted in the Holy Place symbolized the Divine Presence in the Sanctuary.

Incense with its fragrant smoke filling the house of God, was a symbol of the intercession of our Lord Christ without which man's offerings never could ascend to heaven, and which must therefore always accompany the sacrifices made at the great Altar.

Thus in the Israelitish Church we find the principles of worship which God taught to mankind in patriarchal days expanded and developed by God Himself. A special Priesthood is set apart to offer sacrifice; the Sacrifices themselves are clear types of our Lord's Sacrifice upon the Cross; the Vestments of the Priests remind men of the solemnity and glory of the service of God; the Incense signifies that God's mercy will go forth to meet the sacrifices of His people and His grace make them acceptable; the Lights symbolize the Divine Presence among men; the Altar is God's place of meeting with

His people; the Laver the symbol of the purification of his soul from sin which man must seek before he can serve God acceptably; and the Most Holy Place with its Mercy Seat is a type of heaven itself (Heb. ix, 24).

Chapter IX.

THE BIBLE OF THE ISRAELITES.

Besides making all things for the service of the Sanctuary after the pattern which was showed him in the Mount, Moses wrote down for the use of the Israelites all the more important features of the revelation he had received from God. He also, by Divine Inspiration, committed to writing the story of Creation and the early history of the human race as we have them in the book called Genesis. These sacred records together with the narrative of the wanderings of the Israelites in the desert until the time of Moses' death, are called the Pentateuch, or five books of Moses, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

As the national life of the Israelites developed in the promised land, other sacred books were written by holy men under the guidance of the Holy Ghost. Among these are the *Historical* books, which carry the history of the nation down from the days of Moses to a period only a few hundred years before our Lord; the *Prophetical* books, which foretell God's dealings with many people, and especially the wonderful coming and gracious work of our Lord; and the *Holy Writings* such as the Psalms, Proverbs,

Ecclesiastes, etc. These various books were carefully preserved and copied by the Hebrew Scribes, and were probably gathered into one collection in the time of Ezra, some 500 years before our Lord. This Jewish Bible we call the Old Testament.

Chapter X.

HISTORY OF THE ISRAELITES.

After the death of Moses Joshua became the leader of the children of Israel, and under his guidance they took possession of the land of Canaan driving out and destroying by the command of God the wicked and idolatrous nations that had hitherto dwelt there. For about 350 years after Joshua's time the Israelites were governed by Judges, raised up by God from time to time in emergencies; but eventually they desired a King. So God gave them Saul for their King. After Saul's disobedience and death David reigned, and he in turn was succeeded by his son Solomon, the greatest of Hebrew Kings. David had made Jerusalem the capital of the nation, and there Solomon built a Temple of stone to take the place of the ancient Tabernacle.

The Temple was constructed upon the model of the Tabernacle which Moses had made, but was much larger and more magnificent, enormous amounts of gold, silver, precious stones, and other costly materials being used in furnishing it. Like the Tabernacle it had an outer Court containing the great brazen Altar of sacrifice and the Laver, while within the building were the

Holy Place and the Holy of Holies. God showed that He accepted this Temple as His earthly dwelling place in the stead of the Tabernacle, by the fire which came down from heaven and consumed the sacrifices, and by the Cloud of His Presence which filled the house (II. Chron. vii, 1). Thenceforth until the time of our Lord, the Temple at Jerusalem was the one true *House of God* in the world, and the centre of the true religion.

In the time of Solomon's son Rehoboam the Israelites were separated into two kingdoms, called Israel and Judah. God allowed the nation to be thus divided but the Hebrew Church remained one, and the men of Israel were required to worship at Jerusalem as well as the men of Judah. No rival Temple was permitted. The people of both kingdoms often fell into idolatry and were punished by God for their sins. Eventually the men of Israel became so corrupt that God gave them up to the King of Assyria, who carried the chief of them away into captivity. So the kingdom of Israel came to an end. The Kingdom of Judah was allowed to remain a little longer, but some 600 years before our Lord it became so idolatrous that it was surrendered by God to the King of Babylon. He took Jerusalem, destroyed the Temple and carried many of the people, (now called Jews from the name Judah,) captive to Babylon.

They remained in captivity seventy years, and then Cyrus the Persian, who had conquered Babylon, allowed them to go back to their own land and to rebuild the Temple. During the

500 years between the Babylonish captivity and the coming of our Lord the Jews had a hard struggle to maintain their independence. Many of them left their own country and settled in other places, notably in Alexandria in Egypt, then a great centre of learning.

There is a tradition that 250 years before our Lord, Ptolemy King of Egypt employed seventy learned Jews in his dominions to translate their Hebrew Scriptures into Greek, that he might have a Greek copy for his great library in Alexandria. In this Greek Old Testament are found all the Books of the Old Testament including the deutero-canonical books which are often, though somewhat irreverently, called "Apocrypha." Our own Church, following in part St. Jerome, distinguishes between these books and the other books of the Old Testament Scriptures in that while it reads them for example of life and instruction of manners, it does not (owing to the controversy which has existed concerning them) apply them to establish any doctrine. Because of the number of those employed in the translation this Greek Old Testament is called the Septuagint (or *seventy*). It was very highly regarded by the Jews and is generally quoted by our Lord and His Apostles as Holy Scripture in the New Testament.

Shortly before the coming of our Lord, to secure themselves against the Syrians the Jews put themselves under the protection of Rome, and became tributary to the Roman Emperors though for a time retaining the outward form of independence.

Chapter XI.

THE INCARNATION.

We have seen how God promised even while pronouncing sentence upon Adam and Eve for their sin that in due time a Deliverer should come, for the Seed of the woman should bruise the serpent's head.

He graciously designed to effect this by bringing into the world a second Adam, the fountain head of a restored Humanity, Who, taking all human disabilities except sin, should give battle to Satan, conquer him, and by His meritorious Cross and Passion win grace from God to take up into Himself the old humanity and impart to it all the fruits of that conquest. To effect all this the new Adam must be more than human, He must have Divine energy.

The Father accomplished it by sending the eternal Son into the world to become man. The Holy Ghost overshadowed the Blessed Virgin Mary, who by her ready obedience, making reparation for the disobedience of the first Mother of our race, became God's human instrument in this great work, and caused her to bear as a mother the eternal Word. Our Lord, the Second Person of the Blessed Trinity thus took true human nature from the Blessed Virgin uniting it indissolubly to His Divine Person. Therefore we say in the Creed He "was made man." He could have no earthly Father for He is a Divine Person; He chose to have an earthly Mother that He might have true human nature. This we call the mys-

tery of the Incarnation (or *taking flesh*). (St. John i., 14).

On Christmas Day our Lord the only Child of the Blessed Virgin Mary was born, not a human Person, but a Divine Person with a human body, a human soul, a human mind, and a human will. He was called Jesus (*God the Saviour*) and was known as the Christ or Messiah (literally the *Anointed* one) for so the Jews called the Saviour for Whom they looked.

At the time of our Lord's birth the Blessed Virgin, His Mother, was espoused to St Joseph, a holy man who took the part of foster-father to our Lord and provided for all His necessities. The Blessed Virgin was sanctified by the Holy Ghost for her great vocation of bringing our Lord into the world, so she is properly called the Immaculate (or *stainless*) Virgin. This is not to say that she was *immaculately conceived*, for the Fathers of the Church teach us that she contracted original sin by inheritance, as all the children of Adam contract it, but that the grace of God sanctified her before her birth, and that she was freed from all sinful desires before our Lord was conceived in her womb. She is called *ever* Virgin not because she had no other children, though that of course is true, but because her virginity was *always* preserved, after our Lord's birth as before it. Those who are called our Lord's brothers and sisters in the Bible were probably His cousins,the Hebrews often using the names brother and sister in that free way of near relations (Gen. xiv. 16; and xx. 12). The Blessed Virgin is also called the Mother of God (*Theotokos*,

in Greek) for though she could only be our Lord's Mother as He is Man, yet He Who is her Son is God the Word.

When our Lord was thirty years old He began to teach and to preach the Gospel. Of the many who followed Him as disciples He chose twelve men whom also He named Apostles (those *sent forth*). He likewise did many miracles which gave full proof of His own Divine commission, and little by little He revealed Himself to His followers as the eternal Son of God. This was most difficult for them to accept because they could not at first grasp the doctrine of the Blessed Trinity as the truth concerning the Divine Life.

Chapter XII.

THE PASSION OF OUR LORD.

After teaching for three years and a half our Lord was betrayed to His enemies the Jewish rulers by Judas, one of His Apostles, and was condemned to death by Pontius Pilate the Roman Governour of Judaea. When He was uplifted upon the Cross, that He might die there, He perfectly fulfilled all the sacrifices of the old religion wherewith man had worshipped God since the days of Abel.

For those sacrifices were but *types* of His sacrifice. They could not take away sin. Our Lord came as the representative of our race, the second Adam,and offered Himself out of perfect obedience to His heavenly Father, a sacrifice for all mankind.

The Father indeed gave Him up to die, foreordaining Him to free the human race, giving Him the will to suffer, and not restraining the malice of His persecutors; yet this in no wise interfered with the free will of our Lord in His Passion.

His sufferings were more sharp and terrible than any that man has ever endured. He spared Himself no pang, He even willed to be left without that Divine consolation which is given to holy souls in their most severe trials.

So great was the merit of His Passion that it is more than sufficient for the salvation of the whole world, and as He is the head of the Church it avails for all His members. By it we are freed from sin and from the tyranny of Satan, the eternal penalty our sins deserve according to the Divine justice is paid, we are reconciled to God, restored to His favour, and the way to heaven is once more open to man.

And by our Lord's meritorious death the power of death over both our souls and bodies is destroyed, for the price of sin has been paid and death is swallowed up in victory.

Chapter XIII.

OUR LORD'S DESCENT INTO HELL.

When our Lord died on Good Friday His Soul was separated from His Body, but we ought not to think either His Body or His Soul could be separated from His Divinity. His human Body in the sepulchre was the Body of God the Son, and His human Soul in Hades was the Soul of God the Son. While His Body lay in the sepulchre His Soul descended into the place of departed spirits, in which as in a prison the righteous of the old dispensation were detained (I St. Peter III, 18-20). Satan had no power to hurt these faithful one but he could detain them until our Lord had died to set them free. They were "prisoners of hope" (Zech. IX, 12), and waited peacefully in Abraham's bosom till their Deliverer should come. The Soul of our Lord united inseparably to His Divinity, went not into hell as a prisoner but as Satan's conqueror. He delivered the faithful from the prison and gave them the Beatific Vision which He carried with Him. Thus was Abraham's bosom changed to Paradise for Paradise is where the Vision of God is beheld by the faithful, and our Lord's word to the penitent thief, "To-day shalt thou be with me in Paradise" was fulfilled.

Chapter XIV.

THE PURPOSE OF THE CHURCH.

Having by His meritorious Cross and Passion won the right as man to impart to mankind the fruits of His great Sacrifice, our Lord proceeded after His Resurrection to develop the means whereby those fruits should be made available to individual souls. This He did by founding His Church. The Church as He established it is a society of human beings supplied with a Divine constitution and powers. It is thus both Divine and human; Divine in its functions, human in its membership. We may distinguish three chief functions assigned the Church by our Lord.

1. To preserve safely the supernatural truths which He had revealed from heaven,and to make these known to all mankind.

2. To guard the heavenly Means of Grace instituted by Him for man's salvation, and to administer them to human souls.

3. To carry on continually and in proper manner the true Form of Worship which He had revealed as the one well-pleasing to God, that men might always be enabled to worship the Most High acceptably.

Chapter XV.
THE GREAT FIFTY DAYS.

After our Lord rose from the dead on Easter Day He remained in the flesh upon earth forty days, during which He was fully instructing His Apostles concerning His Church which they were to plant throughout the world (Acts i, 3).

At the end of the forty days He ascended up into heaven. By His Ascension we nnderstand that our Lord Who in His Divine Person was always in heaven took up into heaven His human nature, so that now He sits at the right hand of the Father *as man*, reigning over His Church, and guiding all its affairs until the end of the world. We must also believe that the human nature of our Lord will remain united to the Person of the Divine Word in all eternity.

Before He ascended He promised to send the Holy Ghost upon His Apostles, to teach them, enabling them both to remember and also to understand all that He had said to them, and so guide them into all truth (St. John xiv 25; xvi, 13).

While they waited the coming of the Holy Ghost the Apostles knowing that they had power, and that it would be according to our Lord's will to choose some one to take the place of Judas in the Apostolic college that the full number of *twelve* might begin the planting of the Church throughout the world, selected two of those whom they considered well qualified for this office. Then they prayed God to guide their choice according to His will, and when they had

cast their lots, Matthias was chosen. Thenceforth he was numbered with the eleven selected personally by our Lord, and this action of the Apostles shows us clearly that they understood themselves to be endowed with the fullest power and authority to perpetuate the Ministry.

Chapter XVI.

THE AUTHORITY OF THE APOSTLES.

Our Lord meant His Apostles to have all spiritual power necessary for man's salvation, for He both said: "All power is given unto me in heaven and in earth," and "As My Father hath sent me; even so send I you." As they were to perpetuate His work in the world it was necessary they should have the fullest supernatural equipment to effect this. Therefore they were made wise to teach men concerning Divine Truth, they were given the fullest sacerdotal power to impart to men the heavenly Means of Grace, and they were commissioned in the most complete way to order and maintain such Worship as God would have His people render Him.

Chapter XVII.

THE COMING OF THE HOLY GHOST.

On the day of Pentecost (*fiftieth*) that is the fiftieth day after our Lord's Resurrection as the Jews reckoned it, the Holy Ghost came down upon the Apostles with a sudden great sound as of a rushing mighty wind, and in the likeness of fiery tongues which lighted upon each of them. Immediately they began to teach the truth to

the multitudes which thronged about them so soon as the miracle was noised abroad. And St. Peter preached with such effect that three thousand persons were converted to Christ. When these had given evidence of their repentance and faith they were baptized, and thus the Christian Church began to grow apace (Acts ii, 47). The basis on which it rested was this "They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers."

Chapter XVIII.

THE DIVINITY OF OUR LORD.

The keystone of the Catholic religion is that Jesus Christ, the Son of Mary, is the eternal Son of God. There have been many assaults upon this truth in Christian history.

Arius taught that our Lord was the best and greatest of men, but only a man; that He might have fallen as Satan fell; and that it was idolatry to give Him Divine honour. This heresy the Church condemned in the great Council of Nicaea.

Nestorius taught that our Lord was really *two* persons, one Divine the other human, acting in perfect harmony with one another so that they appeared as but one. Therefore it was wrong, he said, to call the Blessed Virgin the Mother of God, because she was but the Mother of the human person of Christ and not of His Divine Person. This heresy the Church condemned in the great Council of Ephesus teaching that our Lord is not two Persons but one only, a *Divine* Person,

and therefore the Blessed Virgin His Mother is properly called the Mother of God.

Other heretics denied that our Lord had a true human body, teaching that His Body was but a phantom; others denied that He had a human mind; others that He had a human will.

The Sabellians or Patripassians held that the Trinity was not real, that God was but one Person, the Father, but manifested Himself also as the Son and the Holy Ghost, so that they taught it was the Father Who died upon the Cross. But our Lord's true Divinity has ever been successfully maintained by the Church and there are abundant reasons why everyone who studies the matter at all should believe it.

There are His statements concerning Himself. Such are " I and my Father are one " (St. John x, 30); His association of Himself with the Father and the Holy Ghost in the formula He gives for Baptism, "In the Name of the Father and of the Son and of the Holy Ghost" (St. Matt. xxviii, 19); also that He allowed Himself to be put to death just for this reason, as the Jews said " Because that Thou, being a man, makest Thyself God " (St. John x, 33 and xix, 7). Thus our Lord so evidently claimed to be Divine in the highest sense, that (not to speak irreverently) He was either an impostor or a fanatic if He were not Divine. That He was an impostor no one of us could believe, and that He was not deceiving Himself is clearly proved by the threefold witness of the Prophecies of the Old Testament, the Miracles of the New, and the history of the Christian Church.

The Old Testament is full of most striking Prophecies concerning our Lord as the Christ Whom God should send to save men. Such are the words of Isaiah concerning His birth "A virgin shall conceive, and bear a Son, and shall call His Name Immanuel" (Is. vii, 14), also the whole of Is. liii, Pss. xxii and lxix, and the marvellous prophecy of Daniel foretelling the very time that He should come (Dan. ix, 25–27).

The Miracles wrought by our Lord while they do not of themselves demonstrate His Divinity, for the Prophets and Apostles also worked miracles, yet they prove that He was sent from the Father, and sustained and helped by Him throughout His ministry, which could not have been had our Lord exceeded His authority in teaching His equality with the Father.

He also staked all, to use a human expression, upon the fact of His Resurrection. He told both His disciples and His enemies that they should know certainly that He was all He claimed to be by the stupendous miracle of rising from the dead on the third day after His death. In consequence of this all who would like to destroy the credibility of our religion have sought to deny the truth of the Resurrection. But the evidence in the Gospels, in the Acts, and in the Epistles of St. Paul is overwhelmingly clear and abundant upon the fact of the Resurrection.

And indeed if all other proof were wanting the marvellous spread and continuance of the Christian Church, based distinctly upon the fact of the Resurrection ought to be sufficient. It is

simply incredible that with all its teachings of self-denial and the bearing of the Cross, with no rewards in this world, the Catholic religion should have flourished as it has had it been founded upon a lie or even upon a myth. If our Lord did not rise from the dead the existence of Christianity in the world to-day is a greater miracle than the Resurrection itself.

Chapter XIX.

THE ORGANIZATION OF THE CHURCH.

The Church having been founded as a society in the world by the Apostles at Jerusalem was quickly extended by their preaching to other parts of the world. They taught men Divine truth as they had received it from the lips of the Master Himself; they administered to them Baptism, the Laying on of hands (or Confirmation), Holy Communion, Absolution and the other Sacraments; and they established everywhere that form of Worship which our Lord had taught them to offer when after the Passover Supper He celebrated the Eucharist, and said "This do in remembrance of me."

In the Apostles was lodged the full authority of the Christian Ministry. No one of the Twelve was above another in power or dignity, but St. Peter was at first their leader and spokesman. Afterwards by special call from heaven God added St. Paul to the Apostolic College, and he tells us that he was in nothing behind the very chiefest Apostles (2 Cor. xii, 11). To St. Paul was especially committed the preaching of the Gospel to the Gentiles.

The Apostles appear to have added to the number of the clergy first by ordaining seven Deacons (Acts vi. 5–6). After that we find that where bodies of Christians were gathered together in different cities, Elders or Presbyters were ordained for them (Acts xiv, 23; Titus i, 5), who cared for them in spiritual things as their pastors, and administered to them the Sacraments. In the Gentile Churches established by St. Paul the settled pastors were also called Bishops (*overseers*), but in later times the name Bishop was restricted to those who held the highest order in the ministry, while Presbyter (subsequently *Priest*) was used of the second order, and Deacon (literally *minister*) remained the name of the lowest order.

As the Church grew the Apostles consecrated suitable men to oversee the congregations of Christians in the larger cities, giving them jurisdiction over the Church in a particular territory, afterwards called a *diocese*. Instances of this Diocesan Episcopacy in Apostolic times we have in the cases of St. Timothy, set by St. Paul over the Church in Ephesus, and St. Titus consecrated by the same Apostle to the Bishopric of Crete.

That this Diocesan Episcopacy was something higher than the office of the Presbyterate appears from St. Paul's words to St. Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus i, 5).

To the Diocesan Bishops the Apostles gave the exclusive right to ordain men to the Diacon-

ate and Priesthood, as well as to consecrate others to the Episcopate, and to bestow the gift of the Holy Ghost upon the baptized.

To the Priests they gave power to preach, to administer Baptism, Holy Communion, Absolution, Matrimony, and the Unction of the sick, as well as to make the great sacerdotal offering of the Eucharist, which was the Church's supreme act of Worship.

To the Deacons they gave authority to teach, to minister to the poor and sick, to assist the Priest in the Sanctuary, especially in administering the Chalice at Holy Communion, to administer Baptism where a Priest could not be had, but not any other Sacrament.

Chapter XX.

THE NEW TESTAMENT

At first the Apostles and their followers taught men the truths of Christianity by word of mouth. St. Matthew's, the first written Gospel which appeared, was probably written originally in Hebrew, and then translated into Greek, but the Greek version is the only one remaining. Soon after St. Mark's Gospel appeared, and after that again St. Luke's.

Meantime St. Paul had begun to write his various Epistles. Then probably came the Acts of the Apostles and the various other Epistles of the New Testament, and also the Revelation of St. John. Probably the last book of the New Testament written was St. John's Gospel, which appeared not much before the end of the first century.

All parts of the Church did not have these

books at first. They were gradually copied and distributed in manuscript however, and were received generally as inspired. Other manuscripts were in some places regarded as Holy Scripture also, and thus it became necessary for the Church to decide which of the holy writings which Christians had in their possession in the fourth century should be accounted as of Divine inspiration and therefore the Word of God. This was decided in the East by a Synod held at Laodicea, A. D. 363, and in the West by the Third Council of Carthage A. D. 397, at which the great St. Augustine was present. The decrees of both these Councils upon the subject of the canonical books of Holy Scripture were confirmed by the Trullan Council in 692, whose Canon was universally received by the Church. These Canonical Scriptures of the Old and New Testament the Church holds as the inspired Word of God.

Chapter XXI.

THE INSPIRATION OF THE BIBLE.

The Bible differs fundamentally from all other books in the world because of its Inspiration By this we mean that the writers of the Old and New Testament were so guided by God the Holy Ghost for the purpose of revealing Divine truth, that they could make no mistakes in what they revealed. It is true that we have none of the original manuscripts of the Old Testament books, indeed the oldest *Hebrew* manuscript of the Pentateuch is not more than 1200 years old; but *Greek* manuscripts of the whole Bible have come *down* to us from very early Christian times. We

cannot tell exactly what errors may have crept into these copies of the original inspired Scriptures, but the general agreement of all the old manuscripts found is satisfactory evidence that we have not lost any very important part of the original revelation.

So far as the New Testament is concerned the manuscripts are so ancient and so generally in agreement with one another that we may be sure we have in all its main features the written revelation of Christianity. We do not claim infallibility for any *translation* of the Bible or for any manuscript now in existence, but only that the original revelation was inspired by the Holy Ghost; and so far as we may be sure by the general acceptance and critical study of the text by the Church, that our copies have preserved the original wording, that far we are certain that our Bible is the infallible Word of God.

It is said that there are many things in the Bible which are not true, and therefore it cannot be Divinely inspired. Such things generally come under one of two heads; either they are things not clearly stated, or they are miraculous events. The first sort of difficulties give way

before careful study and a right understanding of the sacred text, and the latter are not difficulties at all to anyone who believes in the power of God to work miracles and His readiness to do so when there is occasion for miraculous intervention.

A miracle is a supernatural fact which is evident to human sense. God works miracles Himself directly, or through the agency of His servants, in order to demonstrate His power, the authority of His human representatives; or the truth of His revelation. If God be always present in nature, governing the universe according to His will, what we call a Miracle may be but a normal part of His form of government, only marvellous to us because of our limited experience of His infinite workings. It must be obvious that if God wants to impress upon the minds of men some supernatural fact, it is most reasonable that He should do it with some exhibition of His power so extraordinary as to cause them to recognize that it is indeed from Him. If we believe that God personally governs the universe as a wise and benevolent Father, it ought not to be hard to believe also that upon occasion He may supernaturally declare His will and so sanction the things done by His servants in His *Name.*

Chapter XXII.

THE EARLY HISTORY OF THE CHURCH.

The political divisions of the great Roman Empire largely determined the territorial divisions of early Christendom. In Asia Minor many flourishing Churches looked to St. John as their head. In Egypt all the lesser Churches looked to the great Church of Alexandria as their mother. In Syria Antioch was the chief Christian city. In Europe Rome, as the seat of the imperial government and the city in which both St. Peter and St. Paul had suffered martyrdom, was more conspicuous than any other. Christian Churches also flourished in France (then Gaul), in Spain, in North Africa and in Britain.

But it was not until nearly 300 years after Christ, under the reign of Constantine, that Christianity throughout the world became free to teach and to worship according to its traditions. Before that the Church had been persecuted first by Jew and then by heathen, and oppressed in every possible way. But so soon as Constantine not only tolerated but encouraged the free practice of Christianity, it grew rapidly

in wealth, numbers and influence; magnificent Churches were built, and the pomp and glory of Eucharistic Worship everywhere set forth.

Whenever any question arose which could not easily be settled by a local Church, the matter was carried to the Provincial Synod, composed of all the Bishops from that part of the world. If it proved too hard a matter for the Provincial Synod to solve, a General Council of all the Bishops of Christendom was called, to determine the matter by universal consent.

The first of these General Councils was held at Nicaea in Asia Minor, in the year 325. There were present 318 Bishops from various parts of the world, and they chose for president Hosius, Bishop of Cordova in Spain. The matter to be formally pronounced upon was that of the Divinity of our Lord, which Arius, a priest of Alexandria in Egypt, had denied. The 318 Bishops first satisfied themselves concerning just what Arius had taught; then one after another bore witness to the faith that had been handed down in his own local Church from the days of the Apostles. With the greatest unanimity the Fathers of the Church declared it had ever been taught that our Lord was truly Divine. And to guard this great doctrine from any disparagement they set forth the larger part of that which is ordinarily known as the Nicene Creed. This Creed which declares our Lord to be "of one

substance with the Father," was sent to all the local Churches throughout the world. When all of these had received it as the true faith of the Church, the Council and its Creed were called *Oecumenical* (or universal) and became of binding authority on all Christians.

Other Oecumenical Councils were held at various times in the first eight centuries of the Church, the more conspicuous of them being the second, held at Constantinople A. D. 381, which gave us the Nicene Creed in its completed form; the third, held at Ephesus A.D. 431, which condemned the heresy of the Nestorians (see Chap. XVII); and the fourth at Chalcedon A. D. 451, which condemned the heresy of Eutyches.

Chapter XXIII.

THE GREAT PATRIARCHATES.

We have seen how the Churches in certain great cities came to have special prominence because of the political importance of the cities, or because of their association with some of the Apostles. At first the Churches in the more conspicuous places were simply regarded as chief in their several provinces, but about the fourth century a few of the Bishops came to be regarded as more than Metropolitans, or chief Bishops of a province, and to be called Patriarchs or chiefs over Metropolitans. The Sees (or Bishoprics) of these Patriarchs had the patriarchal dignity attached to them by common consent. Such at first were Antioch in Syria, Alexandria in Egypt, and Rome in Europe. By the authority of the

Council of Chalcedon two others were added to these three, Jerusalem, because of its association with our Lord, and Constantinople, because it was *new Rome.* The Council of Chalcedon declared the second place among the Patriarchates to belong to Constantinople, the first belonging to Rome because that city was the capital of the world. The Roman legates, representing the West, protested against this however, and the Pope would not admit that the precedence of Rome was due to its political importance, but to the fact that it was the See of Peter, to whom our Lord said "Thou art Peter, and upon this rock I will build my Church". Since the time of Leo the Great A. D. 450 the Popes have always claimed the primacy of the world as the successors of St. Peter, but the Greeks have refused to allow the claim.

The Eastern Churches were for centuries distracted with heresies, and weakened by internal dissensions as well as by the waning power of the Eastern Empire, while the Roman Church was almost always orthodox, and when the Western Empire fell before the barbarians, the Papacy became the great preserver of order, and the hope of Western Christendom, and so vastly increased its influence. The primacy which was claimed for Rome by the earlier Popes soon grew into a claim of supremacy over the whole Church, so that instead of being First among Equals, as in Leo's time, the Bishop of Rome claimed to be Supreme over All, the Vicar of Christ upon earth, as in Gregory VII's time.

Now while it is perfectly reasonable that the

Bishops of Rome, as the occupants of the Apostolic See should have a primacy over the whole Church, such for example as the Archbishop of Canterbury has over the Church of England, the present Roman claim to sovereign supremacy because of our Lord's words to St. Peter is illogical and not sustained by history.

1. There is no evidence in the New Testament that St. Peter exercised, or thought that he possessed any supremacy over the other Apostles, and there is clear evidence that St. Paul at least was fully on an equality with him.

2. There is no evidence that St. Peter handed down even the primacy which he had in the Apostolic College to the occupants of the See of Rome.

3. There is clear evidence, from the case of St. Cyprian, that for the first three hundred years the supremacy of Rome was not acknowledged even in Western Christendom.

Chapter XXIV.

SEPARATION BETWEEN EAST AND WEST.

After the Council of Chalcedon (A. D. 451) there was constant friction between the Eastern Churches and Rome, and in the ninth century a very serious breach. It was not until the year 1054 however that the final separation occurred. Then when the Patriarch of Constantinople, who had declared the Latin Mass invalid because the Western Church used unleavened bread, refused to retract his error, the Papal envoys who had gone to Constantinople solemnly excommunicated him, and all who adhered to him. Although

several attempts have been made to heal the breach, all of them have failed, and the Oriental and Latin Christians seem now to be farther apart than ever. The old Patriarchates, Constantinople, Alexandria, Antioch and Jerusalem, all fell under the dominion of the Turks, and the Christians in them have preserved their faith and practice with great difficulty. In Greece however the Church is now free, and the great Russian Church has made Eastern Christianity again a power in the world. There are probably nearly 100,000,000 Christians in the Russian, Greek and Oriental Churches which are not in communion with Rome.

Chapter XXV.

THE EARLY ENGLISH CHURCH.

How Christianity first came into ancient Britain cannot be positively determined. Some have thought that St. Paul preached there, and others that the Roman soldiers who were stationed there, many of whom were Christians, were the means of making the faith known. It is certain however that in the fourth century Christianity was well established in what is now known as England. There were Bishops from Britain at the Councils of Arles (A. D. 314), Nicæa (A. D. 325), and Sardica (A. D. 347). So far as we can ascertain this early British Church was largely influenced by Gallic (French) Christianity, which was originally Oriental in type, the Church being planted in Gaul by disciples of St. John from Asia Minor.

After the Roman armies had been withdrawn from Britain in the fifth century, the Picts and Scots from the North made such serious inroads into the country that the Britons called upon the Saxons to help them. These warlike people finding the country pleasant soon took possession of it for themselves, and the ancient Britons were driven back into the mountain fastnesses of Wales and Cornwall. The Saxons were heathens and so Britain seemed lost to the faith of Christ. The Britons kept up the practice of their religion, but made no effort to convert their conquerors. This was not done until Pope Gregory the Great sent over Augustine the Monk with forty companions to preach the Gospel to the Saxons in Britain, A. D. 596. Augustine converted many of the Saxons and subsequently was so aided by missionaries from the old British and Irish Churches that the whole of England was reclaimed to the faith.

It was Pope Gregory's intention that Augustine should be Archbishop of the English, therefore Augustine went to France and was consecrated to the Episcopate by the Bishop of Arles. When he had informed the Pope of this, the latter sent him the Pallium, or archiepiscopal mantle, in recognition of Augustine's primatial authority in England. As a result of Augustine's mission the influence of the Papacy was established in England from the first, and as time went on the Popes constantly endeavoured to increase it, and to acquire the same supremacy over the Church of England they had over the other European Churches. There was constant resistance made to this in England, sometimes by the

kings, sometimes by the people. For example, in A. D. 679, Papal letters in favour of Wilfrid, Archbishop of York, were not recognized in England, and but scant respect was paid them by Theodore, Archbishop of Canterbury. At the Council of Cloveshoo A. D. 747, Pope Boniface endeavoured to get the Papal authority recognized, but in spite of the Archbishop of Canterbury's efforts in the Pope's favour the Council refused to acknowledge any higher Court of Appeal than the Archbishop in Synod. The Constitutions of Clarendon A. D. 1164, forbade appeals to Rome, and Stephen Langton, Archbishop of Canterbury, A. D. 1208, along with other Bishops, wholly ignored the Papal interdict upon England. But the Papal authority increased little by little until the time of King Henry VIII.

Chapter XXVI.

THE ANGLICAN REFORMATION.

Henry VIII having become tired of his first queen, Catharine of Aragon, desired to be free to marry another. He therefore asked the Pope to declare his marriage invalid as having been contracted within the forbidden degrees. (He had married his sister-in-law.) It is true that he had had a Papal dispensation to marry, but he now sought to have this dispensation set aside, and the marriage declared void *ab initio*. When the Pope refused to do this, the King broke with him and declared that henceforth he should *have no more* jurisdiction over the Church of

England. The Church of England had already taken the first step in rejecting the Papal Supremacy, for Convocation, the Church's Parliament, had in A. D. 1531 voted that the Annates (certain Church taxes) should not be sent out of the kingdom. Henry's motive for his act was bad enough, but we cannot doubt that this setting free of the old Church of England from the yoke of the Papal supremacy was providentially ordered for beneficent ends.

The rejection of the Papal supremacy was cordially accepted by a large majority of the Bishops and Priests of the Church of England, and upon it soon followed the desire on the part of many to free the Church also from such errors and abuses as had crept into it during the middle ages. The first great change however that was made was the publishing of the English Prayer Book in Edward VI's reign, A. D. 1549. This young King was largely under the influence of the Protestant party that was growing up in England and which threatened to overthrow the old religion entirely. Before very much mischief had been done Edward VI died, and was succeeded by his sister Mary, who restored the old Latin Service books and acknowledged again the Papal supremacy.

But after a short reign Mary was succeeded by Elizabeth who refused to acknowledge the authority of the Pope and who restored the English Prayer Book. For twelve years (1558 to 1570) the Pope sought in various ways to have his supremacy acknowledged over the Church of England, and then, finding the effort hopeless

he formally excommunicated the Queen and all who adhered to her, and commanded all who recognized the supremacy of Rome as lawful to separate themselves from the national Church and to worship in separate buildings. Thus was established the Roman schism in England. It found but few adherents for the vast majority of the clergy and people remained loyal to the old Church.

Chapter XXVII.

THE PRAYER BOOK

From the days of the Apostles the great public Service of the Church has been the celebration of the Eucharist. In the Oriental Churches it was rendered in the Greek tongue, and with much elaborate ceremonial. It was called the Liturgy (that is *Service*). In the West Latin soon became the language of the Church, and the Eucharistic Service was generally known as the Mass. The origin of this name is not perfectly clear, but it was used by St. Ambrose in the fourth century. It is in Latin *missa*, and is used to express the great public act of Worship of the Church.

Besides the Liturgy or Mass there were other Offices of prayer and praise used in the Church chiefly by the clergy and persons in religious communities. The chief of these were the seven canonical Hours, viz., Matins, Prime, Terce, Sext, None, Vespers and Compline. These are also called Choir Offices to distinguish *them* from the Mass which is the Altar Office,

they being said or sung in the Choir and the Mass in the Sanctuary of the Church. These Choir Offices consist chiefly in the recitation of the Psalms of the Psalter, with Lessons from Holy Scripture, Hymns and Prayers.

After the rejection of the Papal supremacy in Henry VIII's time, it was proposed to have some of the Offices of the Church in English instead of Latin. It was also thought by many to be desirable that the lay-people should have part in some of the Choir Offices as well as in the Mass. Although in Henry's reign only the Litany and some private devotions of the people were done into English, at the very beginning of Edward VI's reign steps were taken to have full public Services in English. So some of the old Church Hours were rearranged for two public Choir Offices, Matins and Evensong (or Vespers). Matins included a portion of the Psalter, two Lessons, the Te Deum or Benedicite and the Benedictus, together with various Versicles and Collects. Evensong had also its Psalter, Lessons and Collects, with the Magnificat and Nunc Dimittis as Canticles. The old Latin Mass was also done into English, appearing in much the form in which we have it now. These three public Services formed the basis of the English Prayer Book called the First Prayer Book of King Edward VI.

It went into use by authority of the Church enforced by the government on Whitsunday 1549, and remained in use about three years. The people of England were not then divided into various sects, but knew themselves to be members of the one

Church of England; therefore it was natural that the King should enforce the Service Book which the Church had adopted.

Then the Protestant influence had so grown in England that it was proposed to publish a new Prayer Book of less Catholic tone than that of 1549. This book of 1552, called Edward VI's Second Book, was never authorized by the Church and had hardly been printed before the King died, and was succeeded by Queen Mary, who restored the old Latin Mass and Office books.

When Elizabeth succeeded to the throne the Catholic and Protestant parties in the Church of England were found to be so evenly balanced that it seemed best to those in authority to put out a Prayer Book which was a compromise between the first and second books of Edward VI, being less Catholic than the former and more Catholic than the latter.

Elizabeth's book, somewhat changed for the better, remained in use during the reigns of James I and Charles I and then was suppressed by the

Puritans, who did all they could to destroy the Church of England. After the restoration of Charles II, a Conference was held at the Savoy Palace in London (A. D. 1661) between some of the Puritan Ministers and the Clergy of the Church of England. It was thought that the old Prayer Book might be restored in such modified form that the Protestant party could accept it and remain in the Church. But the Puritans would listen to nothing short of the entire Protestantizing of the Prayer Book, so that the Conference proved fruitless and the Bishops and Priests of the Church had to proceed by themselves. They arranged and published the present English Prayer Book which began to be used in 1662. So far as ceremonial is concerned it has a rubric directing that the Ornaments of the Church and of her Ministers which were legally in use in the second year of King Edward VI, shall be retained and be in use. This is the famous "Ornaments Rubric."

Chapter XXVIII.

OUR AMERICAN PRAYER BOOK.

Immediately after the war of independence the Church of England in the United States was in an especially unfortunate position, having no Bishops of its own, and being looked upon with disfavour by most of the people because of its association with England. The Colonies were part of the jurisdiction of the Bishop of London acting by appointment of the Archbishop of Canterbury, and the result of the war could not release the clergy from their ecclesiastical obedience. Naturally however Americans going to England were not looked upon with much favour there, so that when Dr. Seabury, who had been elected by the clergy of Connecticut their Bishop, came to the mother country to receive consecration, he failed to obtain it from the English Bishops, who feared a conflict with the civil authority. Then seeking it in Scotland he was more successful, and was consecrated by three of the Bishops of Scotland Nov. 14th 1784. Subsequently Drs. White, Madison and Provoost received consecration at the hands of the English Bishops. As White and Provoost were consecrated by both the Arch-

bishops, who thus gave them jurisdiction, and the Bishop of London also assisted at the consecration of Madison, and as Seabury was recognized by all of them, the Church in this country became autonomous by the canonical action of its former ecclesiastical rulers.

Bishop Seabury had promised the Scottish Bishops that he would endeavour to introduce the Scottish Liturgy in his Diocese. This differed materially from the English Liturgy in having the verbal "Oblation" of the Holy Gifts restored to its true place after the words of Institution,and also in having the "Invocation" of the Holy Spirit; this last however in the Oriental position after the Consecration. There were differences of opinion as to the framing of the American Prayer Book, some in the lower House of Convention holding that the Church in this country should start anew, others that the English Prayer Book should be taken as the basis, and modified only so far as the changed circumstances of the Church in this country required. This last idea prevailed, being insisted upon by the House of Bishops, and it is set forth in the Preface to our Prayer Book, though there are a number of points in which the American Book differs considerably from the English. Chief among these are the following of the Scotch

form of consecrating the Eucharist rather than the English, the omission of the Creed of St. Athanasius, and the use of the name Protestant Episcopal upon the title-page. The Church of England has never called itself Protestant. This American Prayer Book was formally ratified by General Convention A. D 1789, and came into use October 1st 1790.

Chapter XXIX.

SECTS.

The Church as the Society which our Lord founded upon earth through His Apostles was originally one in outward communion as well as in its common Faith, Ministry, Sacraments and Form of Worship. Very early in its history however heresies sprang up. A heresy is a denial of some article of the Faith propounded by the Church for acceptance of the faithful. The guilt of heresy belongs to individuals in proportion to their wilfulness in taking part in such denials. The most conspicuous of all the early heresies was that of the Arians, who denied our Lord's Divinity. In many cases the Church had to formally cast out heretics from its communion, and then they were wont to found sects for themselves. A sect is a society separated from the communion of the Church. Schismatics (the members of sects) have not always been heretical; the Donatists in old times held to the Catholic Creed, but were separated from the Catholic body. Yet as a rule schismatics have been heretical, their

heresy causing them to separate from the Church and found sects of their own.

After the first four centuries schisms and heresies were comparatively few and unimportant for a thousand years, though during that time the separation between the Eastern and Western Communions occurred. Then in the sixteenth century came the great outbreak of Protestantism. The first of the Protestant sects to arise was that of the Anabaptists (that is baptizing a second time). These people held that none but Adults might be validly baptized. The successors of this sect are now generally called Baptists. They reject the Baptism of Infants.

A little later the Lutheran body arose, founded by Martin Luther; and then the Calvinists, so called from John Calvin, from which sect the modern Presbyterians have sprung. It would be impossible to enumerate all the various sects which have arisen since Luther's time; and are constantly being added to. Most conspicuous among them however is the great Methodist sect The Methodist body was founded originally not as a sect but as a society in the Church of England by John Wesley a Priest of the Church. The society even in Wesley's lifetime became strongly Protestant in feeling, and after his death left the Church and set up as an independent denomination.

These various Protestant sects all deny one or other of the Articles of the Creed, and many of those which they do not literally deny they interpret in a sense different from that in which they have always been held in the Catholic

Church. Even if here and there a sect could be found which held the faith entire, there is none that has not lost the true Ministry which can only be perpetuated by the Bishops of the Church. With the loss of the valid Ministry of course there follows the loss of all the Sacraments except Baptism and Matrimony. Of Baptism the Church has always held that lay-Baptism was valid though not to be resorted to except where no Priest could be had. And of Matrimony it holds that it may be validly contracted without the co-operation of any clergyman The Protestant sects have also wholly failed to maintain that Form of Worship, the Eucharistic Sacrifice, which our Lord enjoined; indeed they could not have it if they so desired (as in the case of the Irvingites) not having any valid Priesthood. Thus of the four fundamentals of the true religion of our Lord, the Nicene Faith, the Apostolic Ministry, the Catholic Sacraments and the Eucharistic Form of Worship, the Protestant sects lack entirely all except the first, and it is very doubtful whether any of them even maintain the Nicene Creed in its integrity.

Chapter XXX.

THE SACRAMENTS (IN GENERAL.)

The Sacraments (derived from *Sacramentum*, an oath) are often called Means of Grace. Grace is literally that which comes to one freely, as a gift (*gratis*), in distinction from what one has earned. In the Church the name is applied to that *supernatural* help which God gives us for our sanctification through the merits of our Lord Christ.

God calls His people to be Saints, that is absolutely holy and so capable of enjoying His Presence in heaven, and as we could not of our own powers attain to the saintly life, He bestows upon us this supernatural assistance of His grace, administered to us by the Holy Ghost chiefly through the Sacraments of the Church.

A Sacrament is an outward sign conveying supernatural grace to the soul. Three things are necessary to make it complete, a visible sign, a distinct gift of grace, and that it has been ordained by Christ Himself. The Church of England and our own Church in one of the Articles of Religion make a distinction between "Sacraments of the Gospel" and those which are "commonly called Sacraments". The Sacraments of the Gospel, Baptism and the Eucharist, are so called because in their case the outward form of administration was expressly enjoined by our Lord; therefore there could be no valid administration of these Sacraments unless in Baptism water were used with the spoken formula our Lord gave " In the Name of the Father and of the Son and of the Holy Ghost", and unless in the Eucharist bread and wine were used with our Lord's words of Institution.

Those "commonly called Sacraments" (to use the language of the Article) are Confirmation, Penance, Orders, Matrimony, and the Unction of the Sick. The Article says that they differ from the Sacraments of the Gospel "for that they have not any visible sign or ceremony ordained of God". This means that the particular grace of each of these Sacraments is not tied by God's

immediate ordinance to any specific outward sign, but that the outward sign may vary in different parts of the Church. For example, the Orthodox Confession of the Russian Church says that Confirmation was at first administered by laying on of hands, which was changed by the Church afterwards to oil.

The Anglican Article at first sight seems to disparage the five "commonly called Sacraments" saying that they have grown "partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures." Now while Matrimony and Orders may properly be called states of life, to say that they are *allowed* in the Scriptures does not imply any disparagement of them; indeed the Prayer Book has its most solemn Ordinal and Form of the Solemnization of Matrimony, as well as its Order of Confirmation. To confine the Unction of the Sick to the case of those who are *in extremis* seems to be a corruption of Apostolic usage, as does also the delay of Confirmation until the baptized have come to mature years.

Chapter XXXI.

BAPTISM.

Baptism may only be administered validly with water applied to the person to be baptized in the Name of the Father and of the Son and of the Holy Ghost. Of course the evident *intention* of administering the Sacrament (that is the doing it seriously and not in jest) is also necessary. The *minister of Baptism* should properly be a Priest,

but a Deacon may lawfully baptize if no Priest can be had; and, in case of necessity, as in great danger of sudden death, anyone, man, woman or child, Catholic or Protestant, even an unbaptized person, if he or she have the intention of administering the Sacrament and use water with the proper form of words, may validly baptize. And it is a most imperative duty that one should not allow any infant, or adult person who desires this Sacrament, to die unbaptized. The Church fully recognizes the validity of Baptism performed by Protestant ministers if there is proof that water was used in the Name of the Father and of the Son and of the Holy Ghost. The particular way in which the water is applied is not essential provided it certainly comes in contact with the person of the candidate. In the early Church immersion was the ordinary mode of Baptism, as it is still in the Oriental Communions, but the pouring of water upon the head of the candidate, as is the ordinary usage of Western Christendom, is quite as valid, and was often the mode nsed in primitive times when there was good reason for not immersing the person.

The Baptists claim that no one can be validly baptized unless he be immersed, and from the Bible they quote the case of our Lord baptized in the Jordan, and that of the Ethiopian eunuch baptized by St. Philip (Acts viii). In the case of our Lord there is nothing to show that He was immersed in the Jordan. Indeed in one of the very oldest pictures of His Baptism, in the Baptistery of St. John's Church, Ravenna, dating

from about A. D. 450, He is represented as standing in the Jordan, waist deep, while St. John Baptist standing near, pours water upon His head. This, long before there was any controversy on the subject, shows that the early Christians did not regard immersion as essential to Baptism. In the case of the Ethiopian eunuch and St. Philip we are told that "They went down both into the water", and the next verse says, "When they were come up out of the water", yet these words do not of any necessity mean that the eunuch was immersed, as they could be used quite accurately had he only gone ankle-deep into the water, and had then been baptized by affusion (pouring). If the words be taken to mean immersion only, then St. Philip must have immersed himself also at the same time.

The Sign of the Cross is used in administering baptism as an appropriate symbol of the entrance of the baptized person into the service of our Lord Christ. Sponsors, or Godparents, are also required by the Church in the case of Infant Baptism to promise on the child's behalf that it shall be taught its Christian obligations and that it will fulfil them when it comes to years of discretion. Godparents are not necessary of course to the validity of Baptism, but they should always be had if possible and should be Communicants of the Church. It is their duty to watch over the child's spiritual welfare, to pray for it, and if its parents fail for any reason to bring it up as a Christian to do whatever they can to make up for that failure.

Some schismatics hold that no one should be

brought to Baptism until he is old enough to understand the nature of the Sacrament, and to take upon himself intelligently its obligations. From the very beginning however the Catholic Church has always taught that infants should be baptized. Our own 27th Article says "The Baptism of young Children is in any wise to be retained in the Church as most agreeable with the institution of Christ." Indeed in the earliest times, as in the Oriental Communions at the present day, it was the rule to give Confirmation and Holy Communion to infants as well as Baptism; the Church holding that God's grace would always operate in the soul unless hindered by conscious sin. Our Lord most clearly taught the duty of bringing infants to Baptism when He said that except one " be born of water and of the Spirit he cannot enter into the kingdom of God " (St. John iii, 5), and "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God" (St. Mark x, 14).

In order to understand rightly the effects of Baptism we must remember that man was originally created innocent, and after that fell into wilful sin. In consequence of Adam's sin all mankind inherit a guilty nature, being alienated from God, and constantly inclined towards evil. This inherited guilt, accompanied as it is with a certain weakness of the will to enforce obedience, and a darkened moral sense, we call original or birth sin. It is also true that besides natural innocency God gave to Adam in Paradise supernatural holiness, which enabled him to

hold converse with his Maker. Baptism washes away all guilt of original sin as well as of all actual sin in the case of adults who come with repentance and faith to receive it, and also restores to the soul supernatural righteousness, rendering it well-pleasing to God, although a certain proneness to sin and weakness of soul remain in the baptized. The gift of Baptism is properly called Regeneration, or the new birth. Everyone by being baptized is spiritually born over again, being made a member of Christ, the child of God, and an inheritor of the kingdom of heaven. Thus the germ of the spiritual life is imparted at the Font and it is the work of grace, through the Sacraments, if the human will co-operates with it, to develop this spiritual life into the measure of the stature of the fulness of Christ, the perfection of the Saints.

Baptism also admits to the Church, so that we become Christians and members of the Church by this Sacrament and not by any formal profession of Christ in mature years.

The Church by no means teaches that those who die unbaptized through no fault of their own, as the heathen, and infants whose parents have neglected to bring them to the Font, are lost. It only teaches that so far as our Lord has revealed His will to us, no one can attain the *supernatural* life of heaven except through Baptism. Without Baptism, so far as it has been revealed to us, man remains in the state of nature. That those who live loyally to the light given them by conscience and natural religion, yet have never known of baptism, may attain to *natural* beatitude in the world to come we need not doubt. And that unbaptized infants shall suffer no sensible punishment in eternity we may reasonably believe. Some commentators think a *natural beatitude* to be referred to in the Bible when it speaks of the *new earth* which is to be hereafter as well as new heavens (2 St. Pet. iii, 13; and Rev. xxi, 1).

Chapter XXXII.

CONFIRMATION.

Confirmation is that Sacrament of the Church whereby the baptized are made strong (*confirmed*) with the fulness of the gifts of the Holy Ghost. While baptism makes those who receive it *children* of God, Confirmation makes them *soldiers* of God, providing them with full spiritual armour and furnishing them with all spiritual weapons to fight successfully against sin. Thus while it is a Sacrament distinct from Baptism it is the natural completion and perfecting of the baptismal gift for those who have grown old enough to be morally responsible and so liable to temptation.

In the Acts of the Apostles (chap. viii.) we read that after St. Philip the Deacon had converted and baptized many persons in Samaria, the Apostles which were at Jerusalem sent unto them St. Peter and St. John, who having prayed for the converts laid their hands on them and they received the Holy Ghost. (See also Acts xix. 6.) In Apostolic times it would appear therefore that the manner of administering this Sacrament was by the laying on of hands. To this there was added very early in the history of

the Church the use of Chrism (or anointing with oil,) and this became universal. The Churches of the Anglican Communion have since the Reformation discontinued the Chrism, using only the laying on of hands; the Latin Church uses both the laying on of the Bishop's hand and the anointing with Chrism; and the Eastern Churches use only the oil.

The minister of Confirmation is properly a Bishop, for as this Sacrament conveys the fulness of Divine strength to the soul, marking its spiritual maturity, it is appropriately administered by one who has the fulness of ministerial power. In the Oriental Communions however Priests administer Confirmation with oil that has been consecrated by the Bishop for this purpose. This is because the Orientals hold that Confirmation (as well as First Communion) should follow Baptism immediately, and as it would be impossible for a Bishop to be present at every Baptism the Priests administer Confirmation as his representatives with Chrism set apart by him for it.

This Oriental practice of confirming immediately after Baptism is undoubtedly primitive, and the Latin custom of delaying Confirmation until children are from seven to twelve years of age grew up gradually from the impossibility in

many cases of bringing the candidates at once to the Bishop, (the Western Church being very strict about allowing only Bishops to confirm). As Confirmation is intended to fit for their spiritual warfare those who have to meet temptation, it would seem not unreasonable that it should be deferred until a child was old enough to understand its own moral responsibility. It is very difficult however to say at what age this responsibility and therefore the possibility of committing actual sin begins. The Latin Church teaches that children of seven are old enough to be confirmed. Our own Communion holds that they should have come to "years of discretion," that is that they should be able to distinguish between right and wrong or in other words to be morally accountable. This would seem to be much the same as the Latin teaching. Practically few children in our own Communion are brought to Confirmation under twelve, and this is a great evil. For if the Sacrament was meant to be the special defence of the soul, in its battle with temptation, it surely ought to be administered so soon as the soul becomes liable to temptation.

The Anglican custom of late Confirmation has grown out of the notion that when children reach a sufficient age to understand the nature of their Christian obligations they should take upon themselves their baptismal vows borne for them up to that time by their Godparents. This formal assumption of one's baptismal vows is no real part of Confirmation, but one of the forms associated with it by the Anglican and

some Churches of the Roman Obedience. Every one is bound by his baptismal vows so soon as he is able to understand their nature, whether he be confirmed or not. Confirmation is God's gift to us, not something we do for Him; it is the gift of full spiritual strength to the baptized that they may fight successfully against sin.

Confirmation, like Baptism and Orders, is a Sacrament imparting *character*, or an indelible spiritual mark upon the soul; therefore it can never be repeated without sacrilege. Its reception is also regarded by the Church as a necessary qualification for duly partaking of the Holy Communion. One of the rubrics of our Prayer Book reads "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed." It is true that our Lord's Apostles received their first Communion before the Holy Ghost had come upon them on the day of Pentecost, and it is often the custom in the Roman Church to give candidates for Confirmation their first Communion before they have been confirmed; yet while the *first* Communion may be thus appropriately administered it is evidently the mind of the Church that only those who have been confirmed are qualified to receive the fulness of that grace which comes from participation in our Lord's Body and Blood.

Chapter XXXIII.

THE EUCHARIST.

The Eucharist differs from all other Sacra-

ments in this, that whereas in all other Sacraments there are but two parts, as the Catechism says, an outward and visible sign and an inward and spiritual grace, there is also in this Sacrament "an inward part or thing signified" which is nothing less than "the Body and Blood of Christ, which are spiritually taken, and received by the faithful in the Lord's Supper." As in Baptism we have *water*, in Confirmation the *laying on of hands*, and in every other Sacrament an appropriate outward sign; so in the Eucharist we have "*Bread and Wine* which the Lord hath commanded to be received." As also in Baptism we have "a death unto sin and a new birth unto righteousness", in Confirmation the *strengthening gift* of the Holy Ghost, and in every other Sacrament a most helpful "inward and spiritual grace"; so in the Eucharist we have "the strengthening and refreshing of our souls by the Body and Blood of Christ." But in no other Sacrament do we have anything corresponding to this *third* part of the Eucharist "the inward part or thing signified". The expression of this great fact is called the doctrine of the Real Presence.

Some people have stumbled at this doctrine. It has seemed to them too awful to be true that our Lord should really vouchsafe His Presence under the forms of bread and wine. But the Church has always taught the Real Presence as a part of the Catholic Faith. It has accepted our Lord's words at the Institution of the Eucharist, "This is my Body" and "This is my Blood" as literally true, and has not tried to explain them believing

that He is easily able to give Himself to His people as He will.

The most conspicuous of the false beliefs concerning the Eucharistic Presence are these:

1. That there is no *real* Presence at all, but that the bread and wine symbolize our Lord's Body and Blood, and that by devout participation in these symbols Christians exhibit the mutual devotion they ought to have for each other and to Christ.

2. That there is a real Presence of the Body of Christ in the Supper, and that the believer partakes of it, but only in this way that simultaneously with the bodily participation of the material elements which remain unchanged and merely signify the Body and Blood, the faithful communicant is made spiritually to partake of that Body and that Blood.

The true belief of the Church is that the Presence of our Lord in this Sacrament is both *real* and *objective*, real because He said "This *is* my Body," and objective, or external to our souls, because He is present not by virtue of our faithfulness but by virtue of His own Institution and therefore independently of anything on our part except the due celebration of the Sacrament according to the Church's ordinance.

That the Church has always taught the reality of our Lord's Presence in the Eucharist might be shown by quotations from the holiest Saints and from the Liturgies used since the earliest days. It will be sufficient here to quote two of the greatest and best known of the Fathers, St. Augustine and St. Chrysostom. St. Augustine

says, "Christ was carried in His own hands, when commending His own Body He said, This is my Body. For that Body He carried in His own hands." (On Ps. xxxiv., Ser. I. 10, Oxf. Lib.) And St. Chrysostom says: "For indeed His Body is set before us now; not His garment only, but even His Body; not for us to touch It only, but also to eat, and be filled." (Hom. St. Matt. L. 3.)

That our own Church teaches both the *reality* of the Presence, and that it is *objective*, or independent of the communicants who receive appears from the 28th Article of Religion, which says that "The Body of Christ is *given*, *taken* and *eaten*, in the Supper, only after an heavenly and spiritual manner." It then adds "And the mean whereby the Body of Christ is *received* and *eaten* (it does not here say *given*) in the Supper is faith." It is plain therefore that whereas the Body of Christ is *given* to each communicant, it must be present after an heavenly and spiritual manner externally to such communicant, but no one can *receive* and *eat* It except by faith.

It is sometimes said that to believe in the Real Presence is to believe in the performance of a miracle every time the Eucharist is consecrated. The Church does not teach that a miracle is performed however, but that the Eucharistic change is a great *mystery*. A miracle is something supernatural which is manifest to our senses, while a mystery, though equally supernatural, does not appeal to the senses at all, but only to faith. So far as our senses are concerned *the* Eucharistic gifts remain the same after Con-

secration as they were before, but faith, accepting our Lord's words "This is my Body," and "This is my Blood," acknowledges that what was before consecration only bread and wine is after consecration His Body and Blood.

Again it is said that our Lord's Body is in heaven, at the Right Hand of the Father, and therefore It cannot also be truly present upon earth. Now it is quite true that after the natural manner of bodies, that is sensibly and locally, It is present only in heaven, but it is not less true that It is capable of being present after an heavenly and spiritual manner, supernaturally yet most really, at the same time upon all the Altars in Christendom.

It may be asked whether this doctrine of the Real Objective Presence is not the same as that doctrine of Transubstantiation which the 28th Article condemns. To answer this one must first understand fully the meaning of the term used. Transubstantiation is a conversion of *substance*. But what is substance? The word is used in two senses. In ordinary language it is the material of which anything is composed, as flesh, bones, etc., are the substance of a man's body. In philosophical language it is the reality of existence which underlies all the qualities of things. The Article denies such change of the substance of the bread and wine in the Eucharist as is "repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." It is plain that it means such change of substance as would destroy the normal properties of bread, so that it

should become natural flesh though undiscoverable as such by our senses. That a change is effected in the Sacramental gifts by the Consecration of them, the Church has always taught, and as we have seen the Catechism plainly declares that the *inward part*, or *thing signified* in the Eucharist is the Body and Blood of Christ. In reality of existence what was before Consecration bread and wine is after Consecration the Body and Blood of our Lord, and in this sense the whole Church has always taught a conversion of substance. There is then no change made either in the material nature or in the natural properties of the elements; and indeed no doctrine involving that sort of Transubstantiation is taught authoritatively in any part of the Church to-day, however prevalent it may have been among the unlearned in the Middle Ages. The true doctrine could hardly be better expressed than in the words of St. Cyril, Bishop of Jerusalem, A.D. 350. He says:

"He once turned water into wine, in Cana of Galilee, at His own will, and is it incredible that He should have turned wine into his His Blood? ..... These things having learnt, and being fully persuaded that what seems bread is not bread, though bread by taste, but the Body of Christ; and that what seems wine is not wine though the taste will have it so, but the Blood of Christ; etc." (Catec. Lect. XXII. Oxf. Lib.)

While our Lord's holy Body was hanging upon the Cross, after His death, one of the soldiers with a spear pierced His side, and forthwith came there out Blood and Water. Thus His

Blood was separated from His Body. So soon as He died also His Sou, descending into hell was separated from His Body. After His Resurrection however no such separations are any longer possible. Wherever His Flesh is there also must be His Blood, wherever His Body there also His Soul, wherever His Soul and Body there also His Divinity; for our Lord cannot be divided. When we believe in the Real Presence of His Body and His Blood, we believe also that with them His Divinity is likewise present. He who receives with faith and penitence the smallest portion of either species of the blessed Sacrament, receives our Lord Christ entire, in all the fulness of His Body, His Blood, His Soul and His Divinity. And we ought to give the same Divine Adoration to our Lord present under the smallest portion of either species of the blessed Sacrament as we would give to Him visibly manifesting Himself to us.

People who have not accepted the doctrine of the Real Presence sometimes say that there is no more reason to take our Lord's words "This is my Body" literally than there is to take literally the words "I am the Door", and "I am the true Vine". A moment's thought however will show one that the expressions are not parallel. If He had touched the door of a room and said "This door is myself", or pointing to a vine had declared "This vine is my human nature" the analogy to the words "This is my Body" would have been clear; but these sentences are quite different from "I am the Door", and "I am the Vine". Besides in these last there is an evident metaphor,

for as a door admits to a house, so our Lord admits to the Church; and as the vine sustains its branches, so our Lord sustains His members. There is no metaphor in the words "This is my Body," only the simple statement that the Holy Thing He held in His hand, which to the eyes was bread, was His Body.

It is further urged that the word "*is*" in this sentence might be accurately rendered "*represents*," and that our Lord did not mean This *is* my Body, literally, but only This *represents* my Body. This is pure assumption however: *is* is the natural translation of the word in the original, and the Church universal has thus accepted the passage form the earliest times. If our Lord had wanted people to understand the words of Institution to mean only This represents my Body it is almost inconceivable that He Who could forsee all thing to come should have used language which not only should involve the whole Christian world for centuries unwittingly in idolatry, but which even at that very time caused many of His disciples to leave Him, for they said "This is a hard saying; who can hear it." Yet He did not retain them by altering His language which they had understood literally. When the Jews said "How can this man give us His flesh to eat?" He only replied "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." (St. John VI,52-53.) As we further

consider this subject of the Eucharist we shall see why no theory which takes the words of Institution otherwise than literally in consistent with the evident purposes for which this Sacrament was ordained.

Chapter XXXIV.

THE EUCHARIST AS A SACRAMENT.

We have seen that Baptism is the Sacrament of Regeneration imparting supernatural life to the soul. We have further seen that Confirmation is the Sacrament of Strength furnishing the soul with spiritual armour that it may fight the good fight of faith. The Eucharist is the Sacrament of spiritual nourishment, supplying the soul with heavenly food and drink. St. Paul says, "The cup of blessing which we bless, is it not the Communion of the Blood of Christ? The bread which we break, is it not the Communion of the Body of Christ?" (1 Cor. X, 16) Therefore the Eucharist considered as our spiritual food is called the Holy Communion.

The Catechism tells us that the benefits whereof we are partakers by receiving Holy Communion are "the strengthening and refresh-

ing of our souls by the Body and Blood of Christ as our bodies are by the Bread and Wine." It is evident that if the Eucharist be our spiritual food we must believe in the Real Presence. Bread and wine nourish the body, but they have no power to sustain the soul. The Body and Blood of our Lord are the only food and drink capable of sustaining the supernatural life imparted to us at Baptism. So He says "He that eateth Me, even he shall live by Me." (St. John VI, 57.)

As there is nothing in the world more solemn than this partaking of the Flesh and Blood of our Lord, so the Church has always taught that Christians should prepare for Holy Communion with the greatest care.

Self-examination should be made by each Communicant that he may discover all his sins, and then by frank Confession with full purpose of Amendment put them all away, and come guiltless to the Lord's Table.

Our own Church does not teach that one must go to Confession before every occasion of communicating unless he cannot quiet his own conscience without so doing. But it ought to be carefully remembered that we may be too easily satisfied in this matter, that every mortal sin is a very terrible fall, and that we are in far greater danger from neglecting this merciful office of the Priest than from unnecessary use of it

We are required also to be in charity with all men. This means that if we have wronged anyone we should humbly ask pardon of him, at the same time making all the reparation in our

power. If one has wronged us, we must be sure that we heartily forgive him.

It is a good custom to have always some special *intention*, or prayerful thought for others or for ourselves, when we go to Holy Communion, for as there is no time in which we come so near to God as when we worthily receive, so there is no time more appropriate for the utterance of those petitions with which we are most deeply concerned.

It is a very ancient rule of the whole Church that people should receive Holy Communion always before breakfast. St. Augustine (Bishop Hippo, A. D. 395—430) says "It is perfectly clear that when the Disciples first received the Body and Blood of the Lord, they did not receive it fasting. But are we for that reason to cast reproach on the Universal Church, because it is always received by persons fasting? For therefore did it please the Holy Ghost, that in honour of so great a Sacrament, the Body of the Lord should enter the mouth of a Christian before other food; for on that account is this custom observed throughout the whole world." (Ep. LIV. Cap. 6. Ed. Gaume tom. II. 189.) The rule of Fasting before communicating was made universal by the Council in Trullo A. D. 691. Scudamore (an English authority) says that the ancient rule became a law for both clergy and laity in the Anglican Church so early as A. D. 960, in these words "We charge that no man take the Housel after he hath broke his fast, except it be on account of extreme sickness." While we have no Canon of the American Church requiring

Fasting Communion no one who respects Catholic tradition and the law of the Mother Church of England ought to be willing to receive the Blessed Sacrament after having taken any food since the midnight before. Bishop Jeremy Taylor says, "It is a Catholic custom that they who receive the Holy Communion should receive it fasting. He that despises this custom gives nothing but the testimony of an evil mind." Ductor Dubitantium Book III, cap. IV, XV.

In the earliest times many Christians appear to have received every day, but it was universally expected that everyone should receive every Lord's Day, unless hindered by very real necessity. There is an appropriateness in the thought that as our Lord gave us this Holy Sacrament to be our special bond of union with Himself, we should whenever possible partake of it on that day He has made peculiarly His own by His Resurrection from the dead. The universal Church requires all the faithful to receive at least once a year, during the Easter season, and our Anglican Mother enjoins *three* Communions a year on all the faithful as the *minimum* of duty.

After one has made his devotional preparation for receiving, and has gone fasting to the Church, he should strive to follow the Service with reverent attention. After the Consecration he should be unwilling to sit, so long as the Blessed Sacrament remains upon the Altar, but should kneel, or if wearied from long kneeling stand. Sitting is an unsuitable posture for a worshipper while our Lord vouchsafes His

Presence upon the Altar. When it is time to go forward to the Sanctuary to receive, one should first, after leaving his place and coming before the Altar reverently genuflect, (touching one knee to the floor,) and then going to the vacant place farthest to his right at the rail kneel upright there, with his *ungloved* hands crossed, the right above the left, and with open palm, that the Priest may the more conveniently place in his hand the Lord's Body. When It is given him he should carefully raise It to his lips and consume It, taking care that no crumbs fall to the floor. When the Chalice of our Lord's Blood is brought to him, he should not try to take it out of the clergyman's hands, but taking hold of its base reverently guide it to his lips that he may the more conveniently partake of a few drops of the precious Blood. Before taking one's place again in the Church a reverent genuflection should be made before the Altar. Then remaining upon one's knees after the Blessing until the Priest has finished the Ablutions, (cleansing the sacred vessels,) one should say his Thanksgiving devotions either before leaving the Church or so soon after as may be.

Chapter XXXV.

THE EUCHARISTIC SACRIFICE.

All victims offered to God before the Christian era were acceptable to Him only so far as they were types of the perfect Sacrifice our Lord was to offer upon the Cross. When His Sacrifice

had been offered, as on the first Good Friday, all other sacrifices must cease to be acceptable being superseded. It is evident however that the worship of God must continue in the world; and because our Lord's Sacrifice upon the Cross was to take away the sins of the world, we may expect its intercessory pleading to continue so long as there remain any sins to be taken away. We are taught this in the Epistle to the Hebrews; "This man (our Lord) because He continueth ever hath an unchangeable priesthood. Therefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. (Heb. VII, 24-25.) Again, in the next chapter, "We have such a High Priest, Who is set on the right hand of the throne of the majesty in the heavens . . . . . For every High Priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer."

Thus our Lord is represented as remaining a Priest forever, and continually presenting His one perfect Sacrifice before the Father in intercession for human sins. This He does Himself in heaven. But before He left the earth He commanded His Priests to celebrate that mysterious Service of the Eucharist, which He instituted the night before His death as a *Memorial* of Him. St. Paul tells us the true nature of this Memorial; "As often as yet ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."(I Cor. XI, 26.) Therefore our Prayer Book tells us that in celebrating the

Eucharist we continue "a perpetual memory of that His precious death and sacrifice, until His coming again." He in heaven unceasingly intercedes for us, we on earth continually make the Memorial He hath commanded us to make.

Thus from the earliest days of Christianity the Church has believed the Eucharist to be a great memorial Sacrifice, unbloody, yet real, the perpetuation of the offering of Calvary. In it the bloody Sacrifice of the Cross is continually "represented, remembered till the end of the world, and its virtue applied to the remission of sins as they are committed" (Bp. Forbes.) It is evident that belief in the Eucharist as a memorial Sacrifice involves the truth of the Real Objective Presence. The only offering intrinsically acceptable as a Sacrifice to the Father is that of the Body and Blood of our Lord. Therefore those holy Gifts which the Priest lifts up in offering to the Father must be truly the Body and Blood of Christ under the forms of bread and wine. In the Eucharist he offers them having in remembrance our Lord's "blessed Passion and precious Death, His mighty Resurrection and glorious Ascension;" rendering most hearty thanks for the innumerable benefits procured unto us by the same; and beseeching the Father to grant that by the merits and death of His Son Jesus Christ, and through faith in His Blood, we, and all His whole Church, (that is the faithful dead as well as those on earth) may obtain remission of our sins, and all other benefits of His Passion. Because our Lord said "This do in remembrance

of me," the whole Church has ever regarded the Eucharistic Sacrifice as the great act of Christian Worship.

Chapter XXXVI.

THE CHRISTIAN SANCTUARY.

The Churches of Christians were from the earliest times arranged with reference to the due celebration of the Eucharist. The central feature of every Catholic Church is the Altar at which the Priest stands to offer the great unbloody Sacrifice. The earliest Christian Altars were commonly made of stone though sometimes of wood. The top of the Altar was covered with fine linen, and vessels of gold or silver were used to contain the bread and wine to be consecrated. Forms of prayer and praise for the celebration of the Eucharist (or Mass as it was very early named) were arranged in times soon after the Apostles if not by the Apostles themselves; these are the Liturgies, or Service Books of the Church. Carefully following the forms prescribed by the Liturgy the Priest was wont to stand day by day before the Altar, and offer there the great Sacrifice, and so the Catholic Church throughout the world worshipped God. Gradually there grew up forms and ceremonies appropriate to so great a Service until the ritual of the Church had as definite a place in its worship as the forms of prayer which were used.

Our own American Church does not expressly provide for any adornment of the Altar except

that it is to be covered at the time of the Eucharist with a fair white linen cloth. The English Prayer Book however orders that the Ornaments of the Church and of the Ministers thereof which were lawfully used in the second year of King Edward VI. shall be retained and be in use. Of these the more conspicuous are the Cross and Candlesticks. The Cross over the Altar marks it as the Throne of our Lord, the special place of His meeting with His people upon earth. The Candles, or other Lights, of which the number may vary, two only being required, signify the special Presence of our Lord Christ, the Light of the world, in His Sanctuary.

There are also the Chalice (or cup) and Paten (or plate) for the sacred elements, the Missal (or book of the Liturgy) with the Desk on which it rests, the Cruets (or bottles for wine and water), the Ciborium (or box for bread), and the Bowl and Towel for washing the fingers of the Priest. These last are ordinarily placed upon a little side table in the Sanctuary, called the Credence. Vases of flowers also are often placed above the Altar.

It is not probable that all of the present Eucharistic Vestments were used in the Church in Apostolic days, yet that a special dress for the Clergy was thought suitable would appear from what St. John says in the Apocalypse of the four and twenty Elders. They were "clothed in white raiment, and they had on their heads crowns of gold." Rev. IV, 4. There is an appropriateness in having a distinctive dress for those who are engaged in sacred ministrations.

God Himself appointed special Vestments for the Priests under the Law of Moses,and from very early times the Christian Church has made use of distinctive Vestments for the Clergy officiating in the Sanctuary.

The Priest clothed in his Cassock or long black coat reaching to the ground, preparing for Mass, after his prayers first washes his hands, then puts upon his head the Amice (or hood) figuring the helmet of salvation. Next he puts on the long linen robe called the Alb (white), thus with Amice and Alb together being entirely robed in white to remind every one of the purity of heart with which the Service of God should be celebrated. After that he girds himself with the girdle; then fastens upon his left arm a band called the Maniple (or napkin), an ornamental survival of a linen napkin or handkerchief used in early times. Next he puts about his neck, allowing the ends after crossing them upon his breast to fall towards the ground, the long band of silk called the Stole (or robe) the special badge of the Priestly office. Over all the Chasuble, or heavy outer garment, generally of rich stuff and embroidered, is worn. This is a symbol of the yoke of our Lord Christ which the Priest pre-eminently must bear. Thus arrayed in mystic and glorious garments the Priest ascends the steps of the Altar and celebrates the great act of Christian Worship.

In the Choir Offices, as they are called, of Matins and Vespers, the Officiant usually wears over his cassock only the linen Surplice or Cotta, though on great occasions a richly embroidered cloak called the Cope is used.

The most complete and ornate of all the public Services of the Church is the Solemn High Celebration of the Eucharist (called *Pontifical* when a Bishop is the Celebrant) which is sung to music throughout, and at which the officiating Priest is assisted by a Deacon and Subdeacon. These are merely names given from the offices performed, the Deacon and Subdeacon very often being Priests—at the Consecration of a Bishop the rubric requires them to be Bishops. They are dressed in Alb and Amice as the Celebrant, but instead of the Chasuble they wear Tunics (or Dalmatics) of rich embroidered stuff.

As it is often impossible, even on Sundays, to have the Solemn High Service, the plainer *Missa Cantata* or Eucharist with music is celebrated as the chief Service on Sunday morning. For this only one Priest is required, he being served by the Acolytes (assistants) who are laymen. The plainest Eucharist of all is the simple read Service, with one Priest and lay server. This plain Service, often called *Low* Mass, is used more in Western Christendom than among the Orientals, and is intended to facilitate the receiving of Holy Communion, the Service being short, and generally at early hours when people can conveniently come before breakfast.

The Eucharist is really the same in these forms of celebration, only the ceremonies and the music make differences of detail in each case.

One of the most striking ceremonies of the Church is the use of Incense. Incense is a figure of prayer, but the Church signifies by it

more especially the intercession of our Lord Christ on our behalf. It is certain that no prayers or offerings of ours could, except for His merits, be acceptable to God. The Incense ascending in a fragrant cloud at the time of Divine Worship, is a type of the meritorious intercession of our Lord, enveloping all our imperfect prayers and offerings and making them efficacious. God commanded the Jews always to burn Incense when offering their sacrifices, and so from very early Christian times it has been regarded as a fitting accompaniment of the great Sacrifice of the Altar.

In the Old Testament we find that God commanded the use of *colours* in the Hebrew sanctuary. "And thou shalt make a hanging for the door of the tent of blue, and purple, and scarlet, and fine twined linen, wrought with needlework" (Ex. XXVI., 36); again "And they shall make the ephod of gold, of blue, and of purple of scarlet, and fine twined linen, with cunning work" (Ex. XXVIII., 6). While the *blue* and *purple* and *scarlet* may not have been the same colours as we now know under those names, it is evident that the use of bright colours as well as of gold, fine linen, and embroidery is suitable in the service of God. From early times the Christian Church has used different colours, for the hangings of the Sanctuary and for the Vestments of the clergy, although not always the same as are now used. Various parts of the Church throughout the world have different rules as to the use of ecclesiastical colours. The ordinary Western rule which most of our Churches fol-

low has *white* (or *gold*) for feasts of our Lord and the Blessed Virgin as well as other special festivals, because white or gold fittingly expresses glory and joy; *red*, the *princely* colour and that of *blood*, for most of the Saints in the calendar, the Church's princes and martyrs; and because also the colour of flame it is used at Whitsuntide when the Holy Ghost came down in the likeness of fiery tongues; *violet*, the colour of penitence, during Advent and Lent; *green*, the colour of nature, of the grass and the trees, for the ordinary days that are neither feasts nor fasts; and *black* for Good Friday and for burials.

In some Churches a Bell is sounded at the more solemn parts of the Service, as at the Consecration and Elevation (or lifting up in offering before God) of the Holy Gifts of the Altar. In the Old Testament we find that God commanded something similar to this. On the hem of the robe which Aaron wore when he went into the holy place, Moses made *bells* of gold. Of this robe it is said "And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." (Ex. XXVIII., 35.) In like manner the Sanctuary Bell, where it is used, helps to accent the more solemn moments of the Service and to call the attention of the people to them.

The elements required for the due administration of the Eucharist are bread and wine. In the matter of the wine it is important to note that the Church allows nothing to be used but the fermented juice of the grape. Any other liquor,

as unfermented grape juice, would invalidate the Sacrament We know that the Jews in our Lord's time always mixed water with the wine they used in celebrating the Passover. Because our Lord used wine thus diluted at the first Eucharist the Church universal has reverently followed this custom, a little clean water being mingled with the wine of the Chalice when the elements are first offered upon the Altar. And the Mixed Chalice reminds us of the Blood and water which flowed from our Lord's side upon the Cross, when after His death the soldier pierced Him. It has always been deemed suitable that the bread used in the Eucharist should be specially prepared for its holy purpose. Partly that it may be the more easily consumed and partly that it may not crumble, the *wafer*, generally prepared in religious houses, has been commonly used for many centuries in Western Christendom. The Oriental Churches use a larger cake, but specially prepared for its purpose and of the best flour. The Western Churches use *unleavened* bread, and the Orientals *leavened*, the latter following early custom, and the former desiring more exactly to celebrate as our Lord did at the first Eucharist.

The Priest standing at the Altar to celebrate the Eucharist takes from time to time different positions. He holds two distinct offices as one may say, being both the spokesman and representative of the people before God, and the ambassador and messenger of God to the people. When he is praying and offering up the Holy Sacrifice on behalf of the people, he stands be-

fore the Altar, facing it as the congregation also do; but when he preaches, or gives Absolution and the Blessing, he turns about towards the congregation, for then he is coming as it were from God to them bringing the heavenly message of the Gospel, or bestowing the Divine gifts of pardon and peace entrusted to him to minister on God's behalf.

From the second century it has been customary in the Christian Church to set aside a portion of the Blessed Sacrament, on occasion, that it may be conveyed to the sick, or to those unable for any good reason to come to the Church to receive. In many places it is most desirable that the Holy Food should be constantly reserved that it may always be ready for use in sudden emergencies. Our own Church provides for the celebration of the Eucharist in the houses of the sick, in order that they may have the benefit of direct participation in the *offering* of the Holy Sacrifice, as well as in the receiving of it. Yet there arise many cases in which it is most undesirable, sometimes impossible, to celebrate in places where there are sick people, and for such special cases the use of the Reserved Sacrament is intended. Some persons have thought that Article XXVIII. forbids Reservation, but what the Article says is: "The Sacrament of the Lord's Supper was not *by Christ's ordinance* reserved." This is simply to say that Reservation is not positively enjoined on the Church. It is much the same as that part of Article XXV which declares that Confirmation has no visible sign *ordained of God.* The Church no more for-

bids Reservation than it does the laying on of the hands of the Bishop in Confirmation. It only says that neither of these is directly by Divine ordinance. The second rubric at the end of the Altar office in the Prayer Book is not directed against Reservation for the sick and for sudden emergency, its history showing that it was intended only to forbid the sacrilegious taking away of what remained of the Sacred Species for use at the clergyman's home table. There is no breach of the rubric in the setting aside of a small portion of the Holy Food at the open Communion, for use in special necessity. When the Blessed Sacrament is reserved in any Church it is customary to notify people of the fact by burning a light, generally in a lamp provided for that purpose, before the Sanctuary. The chamber above the Altar in which the Reserved Sacrament is ordinarily kept is called in Western Christendom the Tabernacle.

Chapter XXXVII.

PENANCE.

Penance is one of the five "commonly called Sacraments" which our Article XXV declares not to have "like nature with Baptism and the Lord's Supper for that they have not any visible sign or ceremony ordained of God." In this Sacrament the outward visible sign or form is the confession of sins by the penitent, and the pronouncing of Absolution by the Priest. Its inward and spiritual grace is the remission of sins committed after Baptism. Baptism gives fullest Ab-

solution to those who rightly receive it from all sin, both original and actual, committed before it, but as it cannot be repeated, and as many persons after Baptism sometimes fall into mortal sin, it has pleased God to institute this Sacrament for the continual forgiveness, upon penitence, of post-baptismal sin.

In Old Testament times men were wont to confess their sins to the Ministers of God, the Priests and Prophets of the ancient dispensation, as Achan to Joshua (Josh. VII., 19,) David to Nathan (II Sam. XII, 13,) and the whole Jewish nation to Ezra (Ezra X, 11-13.)

In the New Testament we read that when St. John Baptist came preaching repentance, those who hearkened to him were "baptized of him in Jordan, confessing their sins"(St.Matt.III,6.) And when St. Paul had preached at Ephesus and converted many of the people, it is said that those "that believed came and confessed and shewed their deeds" (Act XIX,18.) It would appear therefore that it is a natural part of Divine religion for men to show their repentance by confessing their sins. The Bible further teaches us that by confession we may expect to obtain pardon for our sins. St. John says "If we confess our sins, He is faithful and just to forgive us our sins,and to cleanse us from all unrighteousness" (1 St. John I, 9.)

In the early Church penitents were wont to confess their sins publicly in the face of the congregation of the faithful, or more commonly to the Bishop and the local body of Priests. A little later in the Eastern Churches a special

Priest called *Penitentiarius* was appointed to hear Confessions, that the scandal arising from public confession might be avoided. In the sixth century the practice of private Confession to Priests became general throughout the Church. Such confession is required before receiving Holy Communion, and at least once a year, by the Oriental and Roman Churches. The Anglican Churches only require it where persons cannot quiet their own consciences.

It is often said, Why confess to a Priest, why not to God only and directly? The objection to what is called confessing to God only is that in most cases it is altogether inadequate as confession, in fact no *real* confession at all. The essence of confession is the making our sins known—not keeping them to ourselves, but uncovering them. God Who perfectly reads our hearts knows all we have done without being told by us, and thus we can really keep our sins to ourselves quite as much after confessing them to Him as before. This is not to say that there is no spiritual profit in opening out our sins one by one before God in times of prayer. Such confession is no doubt a most edifying exercise in humility and dependence and when it is accompanied by true contrition certainly obtains the Divine forgiveness; but if it be not so accompanied by genuine contrition, it needs to be supplemented by a more definite *uncovering* of one's sins. To confess in the fullest sense of the word we must make our sins known to some human being, who may be presumed not to know them already. Therefore while confession to God *only may move* the soul to genuine contrition, it

seems less calculated to do so than confession to God through the medium of man.

It does not follow that because confession to man as well as to God is likely to be more genuine than that made to God alone, the person receiving the confession should of necessity be a Priest. Parents often hear the confessions of their children, and for most men it would be profitable to confess their sins regularly to any wise-hearted and God-fearing friend. A Catholic would certainly wish, in the hour of death, to confess his sins to some faithful lay friend, if no Priest could be had. Yet it is evident for several reasons that the Priest is the most suitable person for man to confess to. First because he is the Divinely ordained pastor (or shepherd) of souls, and thus by his office as well as by his experience better qualified than any other to help penitents to amend their lives; secondly, because the Priest's lips are closed by the most solemn obligation of his office that they may never reveal anything heard in Confession without the express consent of the penitent; thirdly, because to the Priests of the Church alone God has committed the power of Absolution, the Divine remdy for sin.

One purposing to make Sacramental Confession for the first time should take some book of questions explanatory of the different sorts of sins. Two methods of self-examination are commonly used, one by the Ten Commandments, the other by the Seven Capital Sins. The penitent may use whichever he finds more helpful. Then after prayer for God's help and

guidance, he should carefully scrutinize all his life past, going back so far as he can remember, or until his Baptism if that was not in infancy, noting (with paper and pencil is a very good plan) everything of which conscience accuses him. One distinguishes naturally between sins of thought, of word, and of deed; also between sinful habits, perhaps long indulged, and individual occasions of sin; and also between wilful sins and those committed thoughtlessly or carelessly. After as thorough a self-examination as one can make, he should go to Church at the time appointed for hearing Confessions, and when his turn has come enter the Confessional, make use of the customary formula (found in devotional books), then tell frankly (using his paper if he desires) all the sins which his self-examination has disclosed to him. The Priest then gives counsel, assigns him a penance (generally a devotional exercise for proving his repentance,) and if there be no reason for withholding it, Absolution. It is advisable to go to Confession before Christmas and Easter at the least, and as many times more as one's conscience may suggest, or one's spiritual pastor on being consulted advise, for even if one should not have fallen into any grievous sin he can almost always accuse himself of carelessness, of worldliness, and lack of devotion to God, so that the cleansing of his soul from imperfections from time to time must help him to maintain a pure and holy life.

Chapter XXXVIII.
ABSOLUTION.

Absolution is the supernatural power which

releases souls from the guilt of sin, possessed of right by God alone, but entrusted by Him to His Priests to administer in His name to penitents. Our Lord, Who of course had this power *as God*, showed that it had also been given to Him *as man*, by healing the paralytic in Capernaum. He said to him "Thy sins be forgiven thee," and when the Scribes objected "Who can forgive sins but God only?" He expressly declared that the Son of man had power on earth to forgive sins, and proved His words by healing the paralytic before their eyes, so that all the people immediately learned the lesson intended to be taught them and glorified God "Who had given such power unto men". We may not doubt that God meant other sons of men to exercise this power, for before our Lord left the earth He breathed on His Apostles and said to them, "Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained" (St. John XX, 23.) The gift of Absolution thus committed to the Apostles has been handed down in the Church, so that Priests are at their Ordination empowered to give Absolution to penitents. The Anglican, and our own American Church both have these words in the Ordinal, to be said by the Bishop when conferring the Priesthood, "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained."

It is urged sometimes that the power of

Absolution given by our Lord to His Apostles was not intended to continue in the Church, and that Priests have no real authority to forgive sins. This is not reasonable, however, for if men in the days of the Apostles needed Absolution, they surely need it quite as much in these days; and it is difficult to believe that our Lord should have given the men of that generation so wonderful and priceless a gift, and then have taken it away that no subsequent generation should enjoy its blessings. If He meant men in that first age of the Church to be able to receive Absolution by confessing their sins to one of the Apostles, we may surely believe that He intended to provide the same privilege for all mankind so long as sin remains in the world.

If one should further argue against this that the power of working miracles of healing has largely ceased in the Church, therefore why not Absolution also? he might well be answered that miracles were given as the credentials of the Church. The Apostles had to demonstrate by miraculous deeds that they had been sent by God. So soon as Christianity attained a recognized position in the world the need for miracles as proofs of its Divine origin largely ceased. The Church now can point to the miracles worked in the world's history and in man's condition by Christ's religion, and the clergy can prove their Divine authority by showing that they have received their Orders from those whom the Apostles themselves commissioned to ordain, in unbroken succession. Since the need for miraculous evidence of the Divine origin of

our religion has ceased, it is but natural that miracles should have ceased to a great extent; but so far from the need of Absolution having ceased, it is evident that sin is quite as frequent and quite as terrible as it ever was, and Christian men and women just as earnestly desire pardon now as they did in the days of the Apostles. Our Lord Himself said "Lo I am with you alway, even unto the end of the world," and inasmuch as this could not have been *personal*, for all the original Apostles soon died, it must have been *official*, meaning that the Apostolic powers were to continue in the Church to the end of the world.

It is sometimes asked whether absolution be necessary to the forgiveness of our sins. If one be truly sorry for his sins, and resolve to amend his life, is he not forgiven without absolution? The Church shows most clearly that the absolution pronounced by a Priest is an essential part of the Divine plan for the pardon of sins committed after Baptism. In the Offices for Morning and Evening Prayer there is found a Declaration of Absolution following the General Confession of the sins of the congregation, and the same is true in the Office for Holy Communion. Nor can there be any doubt that the Church regards the Priesthood as alone empowered to give Absolution, for these Declarations of Absolution may only be said by a Priest in every instance. Since our Lord Christ most solemnly gave the power of absolving men's sins to His Apostles, and since the Church with greatest solemnity also provides for the bestowal of the same power upon every one of its Priests at

782477 A

his ordination, likewise arranging for his exercise of that power, it is incredible but that priestly Absolution is not only most efficacious but also most essential for the forgiveness of post baptismal sin.

While the use of the general Confession by the whole congregation in Church does not take away from the importance of the individual confession of one's sins in private, no more does the general Absolution pronounced by the Priest in Church take away from the importance of the special Absolution given to individuals in Sacramental Confession. The Church does not indeed include Penance among Sacraments "generally necessary to salvation," for it is quite conceivable that some Christians may live without ever committing mortal sin.

The Prayer Book requires of each individual that he should examine his life and conversation by the rule of God's Commandments. Then if he finds he cannot quiet his own conscience because of the "scruple and doubtfulness" arising from mortal sin, he is bound to go to the Priest and open his grief. The question is not so much Is every one bound to go to Confession? as it is Can I after honest self-examination so quiet my conscience that I can dispense with that pardoning grace of absolution which our Lord Christ has entrusted to His Priests to administer in His Name?

Chapter XXXIX.
THE PENALTY OF SIN.

The Sacrament by which mortal sin commit-

ted after Baptism are remitted gets its name from the Latin word *Poenitentia* which means penitence, because the essential element on the part of the sinner for the obtaining of the Divine pardon is hearty sorrow for his sin with full purpose of amendment. Every wilful sin may be regarded as an offence against both the love of God and His *justice*.. He is not a hard Master ruling over His creatures as if they were slaves, but their gracious and most merciful Father. Every wilful sin is on this account an act of rebellion, separating the soul from its Maker, and causing it to be guilty in His eys. This *guilt* of sin man could never of himself escape from, only the goodness of God, in the death of our Lord, makes it possible for the guilty soul to be pardoned and restored to favour. The sinner so long as he is in this world can obtain the benefit of our Lord's death by true repentance. Even where the contrition is imperfect the Church's absolution following upon frank confession reconciles the soul to God, and removes from it the *guilt* of sin.

But He is just as well as merciful; He cannot abdicate His essential righteousness. Thus while He receives the penitent sinner back into favour, He does not relieve him of the just temporal punishment his sins deserve. This is the teaching of the Bible, that every wilful sin must have its due measure of punishment. St. Paul's says "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. VI., 7). We have a remarkable illustration of this in the case of David who

sinned in the matter of Uriah the Hittite. After he had been guilty both of adultery and of murder the prophet Nathan came to him, and by the parable of the poor man's one ewe lamb showed the king the enormity of his sin. David was overcome with compunction for what he had done, and with profound penitence acknowledged his guilt. At once the prophet replied that the Lord had put away his sin. We may believe that thus in a moment, because of the king's true contrition, the guilt was taken from his soul, and he was restored to to the favour of God. It is quite evident however that though David was thus pardoned, he was not meant to escape the due penalty of his great sin. The punishment which should overtake him the prophet fully foretold, the child should die, the sword should never depart from David's house, and another should sin against him even as he had sinned against Uriah. It is certain then that no man can sin with impunity, thinking that by repentance he can escape the just punishment of his misdeeds; for while true contrition will take away the *guilt* and eternal punishment of his transgressions, the temporal penalty will remain to be borne until Divine justice shall be satisfied.

It is customary for the Priest in the Confessional to prescribe for the penitent some spiritual exercise or mortification which shall serve to remind him of the penalty his sins deserve, and be a test of the sincerity of his contrition. It is not to be supposed that any Priest can know just how much punishment is necessary to satisfy

the law of justice, therefore the penance given in the Confessional is not to be supposed an adequate penalty for the sins confessed, except so far as ecclesiastical sentences are concerned. Only God can weigh the amount of transgression in each case, and justly proportion the punishment to be endured.

The ecclesiastical penances of the early Church were imposed for notorious offences against the faith and morals and generally separated the penitent from Holy Communion,and in most cases from being present at the more solemn part of the celebration of the Eucharist for a considerable length of time, sometimes for years. The administration of this sort of discipline is far less common in our days, but it ought not to be forgotten that a certain just proportion of punishment is demanded by Divine justice for every sin, and if that punishment be not endured in this world, it must be endured hereafter before the soul can be admitted to the Vision of God. There are two principal ways in which we may endure the penalty our sins deserve in this world, the one by taking patiently all the trials and hardships of life, acknowledging that we deserve far more of suffering than we thus undergo, the other by voluntarily undertaking self-denials and difficult exercises of devotion thereby exhibiting to God our acknowledgment of our unworthiness and our desire of enduring all the penalty our sins justly deserve. After this life is ended man can no longer undertake voluntary penances, but must endure those which God imposes for the perfect satisfaction of Divine justice.

While the Church has never doubted that all those dying in baptismal innocence go immediately to heaven, it has from very early times believed that there is for the faithful who have not perfectly retained that innocence an intermediate state between this world and heaven, in which their souls are purified and rendered wholly free from all the effects of sin. In the Latin Church this intermediate state is commonly called Purgatory, and it is believed that the souls therein detained are aided by the prayers of the faithful and especially by the holy Eucharist offered on their behalf. Purgatory means literally *a purifying place.* We believe that every soul at the hour of death is in some way brought to judgment (the *particular* judgment as distinct from the *general* judgment at the end of the world), and its eternal destiny for salvation or damnation decided. The wicked then pass into hell, as our Lord teaches in the story of the rich man and Lazarus (St. Luke XVI.) where they suffer torment, while the righteous (except in the case of a few extraordinarily holy ones, already entirely purged from sin) enter the intermediate state of purification, where they remain until they have endured all the penalty their sins deserve, after which they are capable of beholding the Vision of God. In the story of the rich man and Lazarus the faithful were in Abraham's bosom, but this seems to represent the condition of righteous souls under the old dispensation, before our Lord redeemed the world. After His death Abraham's bosom became Paradise or the abode of the blessed wherein they behold the

face of God. Into Paradise, or heaven, none can enter except those who are wholly sanctified, and the intermediate state exists for the sanctifying of the souls of the righteous not wholly freed from the penalties due their sins in this life.

One of the Articles of Religion condemns "the Romish doctrine concerning Purgatory." This seems to mean the popular Roman teaching concerning Indulgences, or pardons. The original idea of the Indulgence was the release of a soul, by the ecclesiastical authority, from the whole or a part of the temporal penalty prescribed by the Church for certain sins in this world. As if a man condemned by the canon law to ten years penance for some grievous offence, should have his time shortened, for good reason, to five years. That was an *Indulgence* or a pardon sanctioned by the Church. In later times the Roman Popes claimed to have power to release souls in Purgatory, as well as in this life, from the whole or a part of the penalty their sins deserved. This is clearly an abuse of the pardoning power of the Church, for just as no man can possibly know how great penalty Divine justice demands in each case, so no man can diminish that which God's justice has imposed upon souls gone forth from this world. While therefore we believe with the whole Christian Church in an intermediate state of purification for the faithful dead after they have gone forth from this world, we reject that "Romish doctrine" concerning Purgatory which teaches that the Church on earth can judicially

absolve the souls of the dead from the penalties due their sins, or improve their condition except by intercessory prayer and especially the offering of the holy Sacrifice of the Altar.

Chapter XL.

ORDERS.

The third of those five "commonly called Sacraments" is Orders. It is a Sacrament whereby the Clergy of the Church are set apart for their several ministerial functions and given grace to execute them. It is evident that for so great an office as stewardship of the mysteries of God (1 Cor. IV, 1), a man should be both Divinely authorized and Divinely endowed, both given authority from Him Who has authority and furnished with power and grace sufficient for its due exercise.

According both to Apostolic and universal usage, only Bishops, the highest order of the Ministry, can convey to others the grace of Orders. The precise manner of ordination, and the words used by the Bishop in ordaining may differ in different parts of the Church, and while our own Communion acknowledges that this Sacrament has no visible sign or ceremony ordained immediately by our Lord, yet it has preserved from ancient times most solemn and dignified forms of ordination, in which our Lord's own formula is used "Receive the Holy Ghost," the office to be exercised is distinctly specified, its functions plainly declared,

and the laying on of the Bishop's hands required.

In the ordination of a Deacon, the lowest of the three orders, the Bishop alone lays on his hands. In the ordination of a Priest, the Priests who are present in the Sanctuary join with the Bishop in laying on hands; not however because they have any power to convey the grace of Orders, for the Bishop alone has this and shows that he alone has it by pronouncing the formula of ordination by himself, but that they may signify their full consent in the elevation of their brother minister to their own rank in the Church. In the consecration of a Bishop the ancient canons require at least three Bishops to lay on their hands, not that one alone could not consecrate validly, but that so great a function should have dignified and suitable witnesses.

By the greatest care in all consecrations the Church universal has guarded the Episcopate from the earliest times, so that in none of the more prominent Communions of Christendom can there be any doubt that the line of Bishops has come down unimpaired from some one of our Lord's Apostles. This is called the Apostolic Succession. It means that the line of Bishops in each national Church may be traced back through past years, in canonical consecrations, to the times of the Apostles whom our Lord Himself consecrated. Our American Church derives its succession through English and Scottish lines from St. Peter, St. Paul, and St. John.

From the very first age of the Church it has insisted upon the necessity of Episcopal

ordination for every Clergyman, and has recognized no one as lawful Bishop, Priest or Deacon unless he could show that he had been so ordained. The few apparent exceptions to this in early Christian history arise either from mistaking the *election* of Clergymen to dignities for their *ordination*, as if one should in our times confuse a Bishop-elect, not yet consecrated, with one who had been duly consecrated, or from confusing the government of certain local Churches by monastic bodies, none of whose members were Bishops, with the exercise of Episcopal functions.

There has been an attempt on the part of Roman Catholic controversialists to show that the Anglican Episcopal Succession failed in the time of Queen Elizabeth, when Dr. Parker was made Archbishop of Canterbury. This is based upon the fact that the full record of Bishop Barlow's consecration cannot be found, and it is assumed by Roman controversialists that he was the actual consecrator. History clearly shows us however that in this case three other Bishops acted with Bishop Barlow, and each one of them independently, the mandate to consecrate being issued to each. Contrary to the rubric every one of the four said the words of consecration,so that while only God can know which of them He used as the channel for the communicating of His gift, there cannot be a shadow of doubt concerning Parker's valid consecration even if Barlow had never been consecrated, though there is no good reason for doubting the validity of Barlow's consecration, the facts con-

cerning his life and Episcopate being thoroughly well-known.

Roman controversialists are reduced to the argument that while Anglicans have valid Orders their Bishops have no *jurisdiction*, or right to exercise their Episcopate, since this, they say, can only be given by the Pope. It is sufficient to say in answer to this that it assumes the whole question of the Papal Supremacy. The Church universal has never recognized this, therefore it cannot be claimed as part of the Catholic system. Our Bishops have jurisdiction in their Sees by virtue of being canonically appointed to those Sees, holding their mission and jurisdiction directly from our Lord under the constitution of the Church. It must always be borne in mind that Bishops are Vicars of Christ not Vicars of the Pope.

Orders is one of the Sacraments (like Baptism and Confirmation) which impart *character*, or an indelible impress upon the soul, so that they cannot be repeated without sacrilege. A man once a Priest is always a Priest no matter how low he may fall morally, and even be degraded from the Ministry. For if he should so truly repent that the Church authorities should desire to restore him to his old position, he would not be ordained again but merely reconciled by the Bishop. This shows us too how the Church regards what is called 'non-Episcopal ordination." It is simply no ordination at all, and the ministers of sectarian bodies which have no Bishops, no matter how pious and learned they may be, are no more than laymen. For if a Priest should

come to our Communion from the Roman or Greek Churches, and desire to officiate at our Altars and be numbered among our clergy, he would not have to be ordained in any way, but satifying the ecclesiastical authorities concerning his orthodoxy and personal suitability to our ministry, might be admitted to officiate. Whereas any minister coming from the Presbyterian, Methodist or Baptist denominations would have to pass through ordination to the Diaconate and the Priesthood before he could celebrate the Eucharist at any of our Altars.

Chapter XLI.

MATRIMONY.

Matrimony is not only a natural contract between man and wife for mutual happiness and the begetting of children, but it also one of those ordinances which the Church has always regarded as Sacramental. Indeed it is the only rite so named in Holy Scripture: St. Paul says "This is a great mystery," (Eph. V, 32) and *mystery* is equivalent to Sacrament in our sense. As a Sacrament its special purpose is the hallowing of the conjugal union that it may be preserved from anything contrary to God's law, and sanctified to the extension of His kingdom. The essence of valid marriage is found in the consent of the contracting parties to live together as man and wife, but the Church has provided for the use of special prayers, the *giving and* receiving of a ring, the joining of

hands and the benediction of the Priest, in order to give due solemnity and significance to the marriage union. For Christian marriage it is of course necessary that both the parties be baptized.

In the beginning of human history God Himself made known the sacred and inviolable character of Matrimony teaching Adam to utter this great principle "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. II. 24). The primaeval law of Matrimony thus forbade both Divorce and Polygamy. The Israelites were apparently not sufficiently advanced in morals to live up to the Divine standard, for although their men as a rule had but one wife and but rarely sought divorce, their kings and nobles often married many wives and under Moses' law divorce was quite practicable. Our Lord declares very plainly that this last was allowed by God for the time because of the hardness of the hearts of the people, "but from the beginning it was not so."

He Himself taught explicitly that *death alone* could dissolve the marriage bond (St. Mark X. 11; St. Luke XVI. 18). St. Paul very clearly enunciates the same truth in Rom. VII. 2–3; and 1 Cor. VII. 39. It is sometimes urged however that in St. Matthew's Gospel (Cap. XIX. 9) there is one exception made to the indissolubility of the marriage bond, and divorce allowed for one reason. The probable explanation of this passage is that St. Matthew writing for the Jews records the one case admitted by our Lord in

speaking to them in which a man might put away his wife, because according to the Hebrew law the guilty wife in such case was to be *put to death*, and thus her husband would be free to marry again. It is incredible that had our Lord meant the sin mentioned to be lawful cause for dissolution of a marriage neither St. Mark nor St. Luke should have mentioned it in their report of His words, while St. Paul who might be supposed to supply any important point left unnoted by the Evangelists never hints at the possibility of any exception to the simple rule that the marriage bond can be dissolved by nothing save the death of one of the parties.

The Oriental Churches have departed from the strictness of primitive Christianity in this matter, allowing divorce in some instances, and our own American Church following this unhappy precedent does not absolutely forbid the remarriage of "the innocent party" where there has been legal divorce for the cause mentioned by our Lord. The English and Roman Churches uphold the strict teaching of Apostolic Christianity in the matter, and permit no such divorce as shall leave either of the parties free to marry during the lifetime of the other. This is the most clear and emphatic teaching too of our own Form of Solemnization of Matrimony. In it both the man and woman must profess that they take each the other "till death us do part," and the Priest, joining their hands, is required to say "Those whom God hath joined together let no man put asunder."

Following the direct teaching of Holy Scrip-

ture (Lev. XVIII), the Church has from the earliest times forbidden marriage between man and woman within certain degrees of relationship. It is most important to observe that the law of the forbidden degrees guards the sacredness of Matrimony also, teaching that the marriage relationship is as close and real in God's eyes as blood relationship. Those who hold lax ideas on the subject of marriage and divorce do not like to admit this, but the Church plainly taught by God's revelation, has always insisted upon it. All marriages between people as closely related as uncle and niece (whether by matrimony or by blood) are unlawful. For a man to marry his deceased wife's sister is unlawful because she is, in the Church's eyes, *his own sister;* so also it is forbidden for a man to marry the widow of his deceased uncle for she is, by the Church's law *his own aunt.* The key to the principle of the forbidden degrees is that husband and wife are as closely related as brother and sister, and the same degree of relationship obtains for either of them with the blood relations of the other.

In some parts of the Church it is held that the ecclesiastical authority can for adequate reasons dispense the prohibitions of the degrees of relationship and permit marriages otherwise unlawful when the prohibitions are of ecclesiastical and not Divine institution. In our own Communion no such dispensing power is recognized by canon law.

Chapter XLII.
EXTREME UNCTION.

The authority for this last of those "commonly

called Sacraments" is found in the words of St. James. "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord" (St. James, V. 14). Our Lord Himself also sanctioned the use of oil as a means of supernatural healing, for we are told of the Twelve, when He sent forth two and two throughout the country of the Jews, that "They cast out many devils, and anointed with oil many that were sick and healed them" (St. Mark VI. 13). Following ancient usage the Oriental Churches administer Unction in cases of serious illness with the prayer that bodily healing may result,and believing that whether healing may be vouchsafed or not, special grace and strength to bear the trials and temptations incident to sickness are bestowed by this Sacrament upon the sick. For many centuries in the Latin Church Unction has been reserved for administration to those who are thought to be *in extremis*, and it is held that it imparts a special and final grace of pardon to the departing soul.

Our own Article XXV would seem to characterize Extreme Unction as having grown of a "corrupt following of the Apostles." This is probably meant as a repudiation of the popular Latin idea of the Sacrament, viz. as intended for those *in extremis* alone, and as an intimation that the primitive use of Unction, in the hope of healing and for giving special strength and comfort to the sick, is the one which the Anglican Communion accepts. As a matter of fact this Sacrament is but little used in our own Church, though

some of our Bishops consecrate oil for the purpose of its administration.

Chapter XLIII.

THE CREEDS.

The shortest and simplest form of the Creed (or Belief) of the Church is that called the Apostles' Creed. Its origin is not known, but its basis was probably the baptismal formula given by our Lord, "In the Name of the Father and of the Son and of the Holy Ghost." As all adult candidates for Baptism were required to profess their faith in the Christian religion before they could be baptized, it was necessary that there should be a suitable form of words in which this profession could be made. No doubt therefore the Apostles before their general separation, agreed upon some definite formula of the faith which all should make use of. This was in the main the Creed which was therefore called the *Apostles'* Creed. As we now have this Creed, it is undoubtedly derived from the early Creed of the Roman Church, differing from it chiefly in containing the clause "He descended into hell" which the early Roman Creed did not contain, though the ancient Creed of Aquileia had it. This article is a most important one because it bears witness to the reality of our Lord's death and resurrection. It is the faith of the Church that while His holy Body lay in the grave His Soul descended into death's domain (Hades), not indeed as a prisoner, but as a conqueror, binding the evil one, preaching to the spirits in prison,

and leading forth His holy ones to Paradise, the place of the Vision of God.

A longer and more theological form of the Creed is that commonly known as the Nicene Creed because the greater part of it was first put forth at the council of Nicaea. This was in the year of our Lord 325 when 318 Bishops from all parts of the world met together to declare precisely the faith of the Church against the heresy of Arius, who denied the true Divinity of our Lord. The Nicene Council set forth all the Creed as we now have it so far as to the end of the words "And I believe" (the Orientals say *we* believe) "in the Holy Ghost." In the second oecumenical council (at Constantinople A. D. 381) the Creed of Nicaea was reaffirmed and all that portion we now have after the words "I believe in the Holy Ghost" was added. This with one exception however. The Council of Constantinople said of God the Holy Ghost "Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified." The Western Churches have since the ninth century added "and the Son" (in Latin this is *Filioque*) to the words "Who proceedeth from the Father." This was done to meet a peculiar form of heresy which had arisen in Spain, which denied that the Holy Ghost proceeded from the Son as well as from the Father. The true Catholic doctrine is that God the Father is the one Source and Fount of the Divine Life, from Whom both God the Son and God the Holy Ghost derive eternally that *Life, but God* the Son has it from the Father

alone, and God the Holy Ghost from the Father and the Son, or from the Father through the Son since the order of the Divine Life must always be the Father first, the Son second, and the Holy Ghost third. The Greeks do not object to the Catholic doctrine which the Nicene Creed as we have it sets forth, they only object to the words "and the Son" being added to the original language of the Creed of Constantinople except by an oecumenical council. The Nicene Creed, as it is generally called, is the great Eucharistic Creed of the whole Church, all Communions using it at the celebration of the Eucharist.

A third and the longest as well as the most theological form of the Creed is that called after St. Athanasius (the great champion of orthodoxy against the heresy of Arius). We are not to suppose that the Athanasian Creed was compiled by St. Athanasius,for in its present form it is probably of later date than his death. It sets forth in the most thorough and logical way the great doctrines of the Trinity and the Incarnation, and was used in Western Christendom as early as the sixth century. The Athanasian Creed is not used in the Liturgy, but is recited at certain times in the Choir Offices of all parts of the Church except our own in the United States. It is of course perfectly lawful for us to use it as a solemn anthem of praise, but its use is not compulsory in the American Church.

By many people it is disliked because of what are called the *minatory* (or threatening) clauses,

as this, "Whosoever will be saved, before all things it is necessary that he hold the Catholic Faith, which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly." This is by no means to say that people who have never known the Catholic faith cannot be saved, but only that those who have known and believed it, if they fail to keep and hold it cannot hope for salvation. The words of the Creed are no more than a paraphrase of our Lord's own words, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (St. Mark, XVI, 16.)

Chapter XLIV.

GOD THE HOLY GHOST.

As we have already considered the doctrines of the Holy Trinity and the Incarnation, together with the Sacramental system involved in the latter, we now go on to treat of the Church's doctrine concerning God the Holy Ghost. The Nicene Creed teaches us to say "I believe in the Holy Ghost, the Lord, and Giver of Life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets." He is the third Person of the Blessed Trinity, the Spirit of the Father. (The name Ghost is only the old English form for spirit.) In creation He "moved upon the face of

the waters," in the olden days He inspired the writers of the Scriptures that they might not err in the things they revealed, and guided the prophets that they might infallibly predict the things to come. By His Almighty power He overshadowed the Blessed Virgin causing her to conceive in her womb God the Son. Upon our Lord He came after His baptism in the form of a Dove; and afterwards, in the likeness of fiery tongues, He descended upon the infant Church. He it is Who guides the Church in its deliberations into all truth, making its universal testimony to be always the infallible voice of God. He is it who gives efficacy to the Sacraments, fitting the outward earthly form to be the vehicle of the heavenly grace, and also enabling the devout partaker to lay hold upon and appropriate the Divine gift.

It is the Holy Ghost Who causes the Divine Presence of our blessed Lord to be vouchsafed us objectively in the Blessed Sacrament, under the forms of bread and wine. Thus in every way is this blessed Spirit, the third Person of the holy Trinity, the *Sanctifier* of the faithful, making them actually holy by participation in the life of Christ, first *regenerating* them in Baptism, then *strengthening* them in Confirmation, *feeding* them in Holy Communion, and *healing* their spiritual sickness in Penance. The work of the Holy Ghost in our sanctification will not cease until He has presented all of God's faithful ones pure and undefiled before His throne in heaven, wholly sanctified, that it made *Saints* and so able to behold His face and live.

Chapter XLV.

THE HOLY CATHOLIC CHURCH.

To the Church the Creed gives no less than four titles, it is *One*, *Holy*, *Catholic*, and *Apostolic*. By the Church we mean that society which our Lord by His Apostles founded upon earth, giving it a Divine constitution, and supernatural powers to preserve and propagate the true faith, to guard and adminster the supernatural gifts of grace, and to offer continually such worship as should be pleasing to the Most High. As there are unfortunately many different societies calling themselves churches in the world, it is most important that we should know the marks whereby the true Church is to be distinguished from spurious churches.

The first mark of the true Church is *unity*, the Church of Christ is *one*. Yet we know that externally it is divided into distinct and in some respects antagonistic Communions, Oriental, Roman, and Anglican. Nevertheless the Church is one in all those particulars for which it was established.

1. It is one in the Faith. As it was founded to keep and teach the faith of Christ so all the great Communions despite their antagonisms hold fast and daily proclaim the original Creed, adopted by universal consent in the fourth century, and the doctrine of the Holy Scriptures as the infallible Word of God.

2. It is one in the Sacraments. As it was founded to guard and administer the supernatural gifts of grace, so all the great Communions

despite their antagonisms carefully and systematically administer in all things needful to salvation the Sacraments instituted by our Lord for the sanctification of His people.

3. It is one in the Ministry. As the heavenly constitution of the Church was to be maintained by a Ministry Divinely commissioned, so all the great Communions despite their antagonisms have scrupulously guarded the purity of their Ministry,requiring all Priests to be ordained and Bishops to be consecrated in due lines of Apostolic Succession, so that in none of these Communions is any man allowed to officiate as Bishop, Priest or Deacon whose authority is not derived from a Bishop in some recognized line of descent through Bishops from the Apostles themselves.

4. It is one in its manner of Worship. As the Church was founded to maintain continually upon earth such worship as should be pleasing to God, so all the great Communions despite their antagonisms have perpetuated and stilr maintain the great Eucharistic offering of oul Lord's Body and Blood as the crowning act of Christian Worship.

Thus in Faith, in Sacraments, in Ministry and in the Eucharistic Sacrifice, common to all the great Communions, a real unity of the Church is found. The sinfulness of men has caused outward union and intercommunion between Catholic Christians throughout the world to be in abeyance. We ought to pray for the restoration of the unity of body as well as of spirit for the Church, yet we recognize the unity of spirit to be a real unity.

Roman Catholics claim that the Church ought to have one earthly head, and so to be one body by being subject to that one head. They say that in the person of the Pope the earthly head of the Church is found, and that the unity of the Church can only be preserved by those who are in communion with the head. But in the first place the Church is no mere earthly society but reaches out both into the intermediate state and into heaven itself, the large majority of its members being beyond this world. Therefore to make an earthly head over the earthly part of the Church when neither the waiting part nor the glorified part of the Church has a separate head, seems unreasonably to divide Christ's Body. He is the one Head of the whole Church. In the second place there is no evidence that He designed there should be any one earthly head of the Church. He expressly chose *twelve*, and to them as a body He gave the fulness of His authority. St. Peter was evidently foremost among the original twelve, yet there is no hint in the Bible of his holding any supremacy over the rest. Indeed it is quite evident that he did not. Nor is there any evidence in the earliest days of Christianity that even the foremost place which St. Peter had among his brethern was transmitted by him to any successor in the Church. The testimony of the Bible as well as of primitive Christianity goes to show that our Lord meant His Church universal to be governed by the Apostles and their successors in their several spheres of labour, and all questions affecting the faithful to be determined not by any one supreme voice, nor even by a majority, but by the common consent, the universal agreement of the whole body of the faithful.

The second mark of the true Church is *holiness*, the Church of Christ is *holy* (Eph. v, 27). It exists for the purpose of promoting holiness among men, and does so by teaching Divine truth, by holding up the life of our Lord as the model after which all must strive, and by supplying freely the supernatural aids of grace whereby alone men may become perfectly holy.

The Church is also holy because it was founded by God, not by man, and because it is sustained by the Holy Ghost so that however the human element in it may be defiled and corrupted, it still remains, as a Divinely endowed institution, undefiled and incorruptible. Thus to believe in the holiness of the Church is to acknowledge both its indefectibility and its supernatural gifts of grace. No one who thinks the Church can ever fail, or that its means of grace are not, and shall not always be, adequate to sanctify completely every human soul that will faithfully use them, believes in the holiness of the Church.

The third mark of the true Church is *Catholicity*, the Church of Christ is *Catholic*. The first sense in which it is Catholic (*universal*) is that it is meant not for one nation nor for a few people, but for all nations and for the whole human race. Thus in the first sense of the word the Christian Church is Catholic as distinguished from the Israelitish Church; that was for the children of Israel alone, this for all mankind. It is not indeed universal in the sense of being that which all receive, but in the sense that it is intended for all, and that all ought to receive it. The Catholicity of the Church is properly associated

with its Unity, because there is only one Faith—Catholic is therefore equivalent to Orthodox. So marvellously was its constitution framed by God that it is perfectly adapted to teach Divine truth, and to minister all things necessary to salvation to all races and conditions of men, satisfying the religious needs of the most undeveloped as well as of the most civilized nations, perfectly suited to the needs of the poorest as well as to the wealthy. The Church gives proof of its Catholicity by its *missionary* spirit. It is never content with its present possessions, but must always seek to subdue men to the yoke of Christ until the whole world has heard the Gospel preached, and people out of all nations have been converted.

The fourth mark of the true Church is *Apostolicity*, the Church of Christ is *Apostolic*. The guarantee of its Divine constitution is the fact that it has been handed down without break from the Apostles of our Lord. Every portion of the true Church ought to be able to show that its *Faith* is that which the Apostles taught, its *Ministry* that which the Apostles ordained, its *Sacraments* those which the Apostles administered, and its *Worship* that which the Apostles offered. We have it on the most certain evidence that our Lord gave the fulness of ministerial power to His Apostles, if therefore our Faith, our Ministry, our Sacraments and our Worship be the same as theirs we are sure that ours is the perfect religion of our Lord Christ.

We might sum up the four marks of the Church thus: (1) It is *One*, as against the many sects; (2) *Holy*, as opposed to Lutheranism with

its fiction of imputed righteousness which denies any real holiness; (3) *Catholic*, as against Calvinism with its teaching that only certain souls can be saved; (4) *Apostolic*, as against all religious bodies which have not the true ministerial succession.

Chapter XLVI.

THE COMMUNION OF SAINTS.

The word *Saint* means a *holy* person and as all the baptized are holy in the sense of being members of Christ, the name saint was applied in early times to all believers. In a narrower sense the term now signifies a *sanctified* or perfectly holy person. Such are the Angels, and so we say *Saint* Michael and *Saint* Gabriel. But in a yet more precise sense the word is used only of *human beings already in heaven* called in the Bible "the spirits of just men made perfect" (Heb. xii, 23). It has always been believed in the Church that some of the faithful dead, as the Blessed Virgin, the holy Apostles and the Martyrs were so perfectly sanctified by their faith and patience that they have already attained to the Beatific Vision, seeing God as He is, that is they are in heaven. The Bible teaches this not only in the passage already referred to (Heb. xii, 23) but also in the Revelation of St. John (cap. xx) where it is most plainly said that while the martyrs lived and reigned with our Lord a thousand years, the rest of the dead lived not again until the thousand years were finished. The same thing is taught by the Fathers of the Church.

St. Gregory of Nazianzum says of St Basil "His body is assigned to the tomb of his fathers, and he is joined, the high priest to the priests, that grand voice which still ringeth in my ears to the preachers, the martyr to the martyrs; and now, indeed, he is in heaven, and there, as I think, is offering up sacrifices for us and praying for the people; for though he has left us, yet has he not utterly deserted us." (Orat. xliii, LXXX.)

Our own Bishop Pearson is most clear upon the fact of the Blessed Virgin's presence in heaven. He says "If Elizabeth cried out with so loud a voice, Blessed art thou among women, when Christ was but newly conceived in her womb; what expressions of honour and admiration can we think sufficient now that Christ is in heaven and that mother with Him?" (On Creed Art. iii, 179.)

Under the general subject of the Communion of Saints we may properly consider the question of our relations to the faithful departed who are not yet wholly sanctified, but are being purged and so fitted for the Beatific Vision. Because no one can tell whether the mercy of God may not have prevailed with any soul before the actual moment of death (except in the case of Judas of whom our Lord said, "Good were it for that man if he had never been born"), the Church has always encouraged prayers for all the dead who have not died excommunicate. It prays for the faithful departed that they may have *refreshment, light and peace*; refreshment, because their work *is tried by fire*, as St. Paul says "The fire shall *try every man's* work of what sort it is" (1 Cor.

iii, 13); light, because they have not yet attained to the brightness of the perfect day of heaven; and peace, because perfect peace cannot be theirs until every trace of sin has been removed from their souls.

The ancient Liturgies contained prayers for the faithful departed. We know from 2 Mac. xii, 43-45 that the Jews were accustomed to pray for the dead, and our Lord Himself in the Synagogue and in the Temple must often have joined in such prayers. The early Church accepted them as a matter of course for though universally used there never appears to have been the slightest controversy concerning them.

In our own Church the canon of the Liturgy has this distinct prayer for the dead that through the merits of our Lord "we, *and all Thy whole Church*, may obtain remission of our sins, and all other benefits of His passion." It is by no means believed that souls who have been lost because of their sins in this life can be restored to grace after death by the prayers of the Church, but only that *those who are already saved* may be aided in their progress through the intermediate state towards heaven by the prayers of the faithful.

If there be holy souls, the *Saints* more especially so-called, who have already attained the Vision of God, it is only reasonable that we should ask their prayers on our behalf. Article xxii condemns "*the Romish doctrine* concerning Purgatory, Pardons . . . . as also Invocation of Saints" but by implication it teaches that there is a sound doctrine upon these matters, as indeed there

certainly is. The belief that the blessed Saints are in heaven with God and the Angels led men in the early days of Christianity to call upon them for their prayers. Not because they thought the Saints to be raised to any semi-Divine position, but only that being so holy as they are, and so immediately in the presence of God, their prayers would be more effectual than those of men still upon earth.

St. Augustine says, "For the faithful departed, prayers are offered; for Martyrs, not; for they departed so perfect that they are not our clients, but our advocates" (Serm. 285, §5 in Nat. MM. Casti et Aemil). St. Jerome also "If the Apostles and Martyrs while yet placed in the flesh, can yet pray for others, while they must still be anxious for themselves, how much more after their crowns, victories, triumphs!" (St. Jerome *Adv. Vigilant*, n. 7.)

St. Chrysostom teaches the same, "Let us flee to the intercessions of the Saints, and exhort them to beseech for us" (Hom. 44 in Gen. v. 2). And St. Ambrose likewise "Angels are to be besought for us, who were given to us as a guard; Martyrs are to be besought, whose patronage we seem to claim for ourselves by the pledge of the body. They can ask for our sins, who washed whatever sins they had with their own blood. For they are God's martyrs, our presiders, the surveyors of our life and actions." (*De viduis*, c. 9, §55 t. ii.)

The Catholic doctrine upon this matter has *ever been* that because all the faithful are one

body in Christ they can help one another with mutual intercessions. The Saints and Angels are our heavenly friends, the Saints compass us about as a great cloud of witnesses (Heb. xii, 1) and the Angels know and rejoice over every sinner that repents (St. Luke xv, 10). If in the very earliest Christian times men prayed for the Blessed Virgin and the martyrs as well as for the rest of the faithful departed, it was not that they did not believe them to be in heaven and aware of our lives and of the things we have need of and pray for but because there was still the feeling that the departed could not be wholly perfected until the general resurrection, and that therefore the prayers of the Church would still in some way aid their progress. The more precise theology of the fourth century, the age of the Nicene Creed, recognized the fact that though the holy ones in heaven have not yet their bodies (in most cases) their souls are wholly sanctified, so that they no longer have need of earthly prayers, but as our friends and heavenly comrades they see our struggles and hear our cries for help, and in answer to those cries offer fervent prayers to God continually for us.

We need never fear to invoke the blessed Saints and Angels in the form *pray for us*, nor to seek their help so long as we recognize it as the help of *human* beings and do not confuse it with the workings of *Divine* power.

Chapter XLVII.

THE RESURRECTION OF THE BODY.

The Church has always taught that the bodies

of the dead shall rise at the last day and be reunited to their souls. This resurrection belongs as well to the wicked as to the righteous. Our Lord says "The hour is coming in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (St. John v, 28-29.) No doubt the bodies of the wicked at the last day shall be unlovely enough, hideous and dreadful, fit abiding places of lost souls, but the bodies of the righteous shall be radiant and noble, full of marvellous new vitality.

People wonder sometimes how it can be that the same bodies we have in this world shall be restored to us again at the last day, after they have turned to dust, and perhaps, in many cases, have been scattered to the four winds, or in changed forms have entered into all sorts of other bodies. It is a sufficient answer to say that it is certain the identity of the human body at various periods of its existence in this world, infancy, maturity, old age, does not depend upon its being always composed of the same particles of matter. These are constantly changing, so that at no two hours of our life are our bodies precisely the same in material substance. Whatever it is that makes the body of a man in his old age identical with that of his birth will remain; the identity of the body shall not perish through death, but in the resurrection every man shall have his own body and not another's, *the very body* in which he lived upon earth, and

not a different one though wonderfully changed.

The bodies of the righteous in the resurrection will be like our Lord's body after His resurrection, incapable of suffering, radiant, subtile as spirits, and able to pass at will wherever they would go. They will be spiritual bodies, not earthly bodies, yet bodies of flesh and bone fitted for the indwelling of immortal souls.

It is a pious belief that some of the blessed Saints have already received their bodies, though for most of the dead the resurrection shall not be until the last day. St. Matthew says that at our Lord's death the graves were opened that were about Jerusalem and " many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many " (cap. xxvii, 52, 53). We can hardly suppose that after these Old Testament saints had been thus made followers of our Lord in the glories of His resurrection, they should have to return to their graves and to rest again with the dead.

In regard to this matter it has been argued that St. Peter, speaking on the day of Pentecost, declares that "*David is not ascended into the heavens*" (Acts II. 34), but the Greek original shows the more accurate rendering of the passage to be *David ascended not into the heavens*, the meaning being that the patriarch, like the rest of the Old Testament saints, could not ascend into heaven until our Lord had first ascended. We do not know at what time after our Lord's resurrection the blessed dead came forth from their graves and went into the holy city, possibly some at one

time others at another, for the greater confirmation of the Faith.

Chapter XLVIII.

THE LIFE EVERLASTING AND EVERLASTING DEATH.

The Church teaches us that at the day of final judgment everything shall be marvellously changed and a new order of things be begun in creation. Everlasting life is the condition of the righteous, united inseparably to God, incapable of ever falling from holiness again, and clothed with glory and immortality. They see God face to face and in ever fresh delights they shall rejoice and be satisfied eternally. The wicked on the other hand are separated from God hopelessly; there is no further probation for them, nor any possibility of final restoration. Their place is with Satan in hell for ever and ever. There are some who would like to believe that the punishment of hell is not eternal, yet the language of the Bible is most clear upon this point, and the Church has spoken definitely with regard to it in the fifth oecumenical council. It is not an open question whether the lost shall remain in hell forever, the Church has taught this as a part of the faith.

It is said sometimes why may we not suppose that the lost souls are eventually annihilated? Apart from the fact that there is nothing in the language of the Bible or in the teachings of the Church to warrant such belief, so far as we have

any evidence nothing ever is annihilated. The particles of matter in the universe change and enter constantly into new relations, but nothing ceases to be. There is no ground for thinking that a human soul can cease to exist any more than one of the particles of matter. Everlasting death is the eternal banishment of wicked angels and lost souls of men from the grace and favour of God.

Those who at the particular judgment at the end of their earthly lives are accepted by God for our Lord's sake, pass into the intermediate state (or Purgatory) where they complete the temporal penalty due to their sins, and are fitted to behold the face of God. We on earth may help them by our prayers and especially by offering the Holy Eucharist on their behalf.

Chapter XLIX.

PRAYER.

Prayer is the communion of the soul with God. We are taught to pray not merely that we may ask of Him those things we stand in need of, but also that by constantly communing with Him we may learn to depend upon Him in every way. Prayer may be either *public* or *private* and we have in the Church many forms both of public and private prayers.

The public prayers are usually offered by the Clergy in the name of the whole congregation. In accordance with the most ancient usage they are in set forms of words authorized by the Church, so that the people are not left for the

language in which their petitions are set forth to the individual ideas and words of the Priest, as they would be were the prayers extemporaneous or composed for the occasion. Many of the Church's prayers, notably the Collects (or short prayers of one petition) are very ancient being found in Liturgies more than a thousand years old. The public prayers are often recited by the Priest in a musical tone, sometimes a plain monotone, sometimes with modulations. The use of a musical note not only enables the prayers to be heard more distinctly, but also avoids the individual tones and expressions of the Clergy.

The public prayers of the Church do not supersede the private prayers of each Christian. We ought at least to pray every morning when we rise, and every night before we retire, and devout people generally pray more frequently than this. (Ps. cxix, 164; and lv, 17.) Prayers for all sorts of occasions and of intercession for our relations and friends are found in many admirable books of private devotions, but all daily prayers should include the Our Father. At night there should always be some examination of conscience, with humble acknowledgment of such wrong things as self-examination reveals, and prayer that God would pardon them. Nor should we omit to thank God for all His many daily mercies of health, strength and other blessings.

The fact that we are *social* creatures, not living each one by himself, makes prayer for our neighbours a duty. Not only should we pray for relations and friends, but for the Church and the

Clergy, and for those who know not and those who obey not God's truth (1 Tim. ii, 1). One of the best ways to test our Christian charity is to see whether we are ready to pray as earnestly for those who have wronged us as we are for our friends.

As it is by our daily food especially that our life is sustained, so some thanksgiving should always be said after our meals. It is a pious custom also to ask a blessing upon one's food before sitting down to meat (1 Tim. iv, 4).

Kneeling is the natural and most suitable posture of prayer, for although God can hear our prayers no matter where and how we pray, if sincerely, yet it is only right that when we draw nigh to Him in our regular devotions it should be in the posture of humility, that is kneeling, (Acts xx, 36; and xxi, 5).

One of the most helpful of all forms of prayer is Meditation or *mental* prayer. This is the concentration of all the powers of the soul upon some spiritual theme. A subject is taken, as perhaps one of our Lord's miracles; then first the *memory* and *imagination* are exercised upon it to bring up vividly the circumstances of the facts as recorded in the Bible so as to form a picture as a starting point for the mind to contemplate. Upon this the *understanding* is brought to bear that it may draw from it lessons of practical application to the soul. By this process the *affections* and pious sentiments of the person meditating are quickened and good emotions as of love and gratitude to God, or of penitence and contrition for sin are aroused in the soul, stirring up

the *will* to put forth good resolutions as the enduring fruit of the meditation.

It is a very profitable practice to secure a little time every day for spiritual reading. The Bible is the first of all devotional books, but the mere reading of it through from beginning to end is by no means the best way of using it. The Psalms of the Old Testament, and the Gospels, Acts of the Apostles, and the Epistles of the New are the most suitable portions for our daily devotional reading. There are other spiritual books which many find it most helpful to study as the "Imitation of Christ" by Thomas a Kempis, the "Spiritual Combat" by Scupoli, "Holy Living and Holy Dying" by Bishop Jeremy Taylor and the "Devout Life" by St. Francis de Sales.

Chapter L.
FASTING.

Fasting is one of those practices of devotion which the Church, following our Lord's example, has always taught its members to use. Literally fasting means going without food or drink of any kind, but the word is also applied to various sorts of self-denial in the matter of food and includes *Abstinence* which is going without flesh meat as an act of devotion. From very early times in the Church it has been customary not to eat flesh on the abstinence days, because flesh more than vegetable food or fish stimulates the animal nature and disposes one to temptation. *While God, in the* days of Noah, allowed man to *use the beasts of* the earth for food, we should

remember that even in things allowed there should always be moderation, and it must be profitable for us to restrict in some degree the use of food that tends to exalt our animal at the expense of our spiritual nature.

Fasting was instituted not merely for the purpose of self-denial, but rather as a spiritual exercise against the lust of the flesh. St. John teaches us that there are three great forms of temptation, the *lust of the flesh*, the *lust of the eyes*, and the *pride of the life* (1 St. John ii, 16). The spiritual weapon with which we especially resist the pride of life is *prayer;* that with which we especially resist the lust of the eyes, or covetousness, is *almsgiving;* and that with which the lust of the flesh, or sensuality, is to be fought, is *fasting.*

The Church, in the Prayer Book, prescribes for us the rule of fasting. The *fasts* are two; Ash Wednesday (the first day of Lent) and Good Friday (the anniversary of our Lord's death). It is evidently the mind of the Church that on these days people should not eat or drink anything, keeping a fast of twenty-four hours. If this rule prove too severe for some we may be sure that the spirit of it at least is binding upon us, and that we should not take any food until as late in the day as possible, and then only so much as is absolutely necessary.

There are besides these two *fasts* other *days of fasting* "on which the Church requires such a measure of Abstinence as is more especially suited to extraordinary acts and exercises of devotion." These *fasting days* are the Forty days *of Lent*; the Ember Days at the four seasons

being the Wednesday, Friday and Saturday after the first Sunday in Lent, the feast of Pentecost, September 14th, and December 13th; the three Rogation Days, being the Monday, Tuesday and Wednesday before Ascension Day; and all Fridays in the year except Christmas Day (when that falls on Friday).

On these days it is plainly said that we must use some measure of Abstinence (not eating meat), with the view of being thereby better fitted for such special exercises of devotion as are contemplated by the Church. One should also on these days whenever possible attend some of the Services of the Church. It is also most agreeable to the general sense of Christian teaching that on the fasting days we should abstain from parties and from places of public amusement.

Chapter LI.

ALMSGIVING.

It is the duty of every Christian to give generously of his means to the support of the Church, the maintenance of missionary and other charitable works, and the relief of the poor. These several sorts of beneficence are all included under the general name *Almsgiving*. In olden times the Israelites were required to give the tithe (or tenth) of their income to sacred uses. Our Lord taught His Church a yet higher principle, not that *one* tenth belongs to God and *nine tenths* to ourselves, but that *all* we have belongs to God and we are but stewards of such wealth as He has entrusted to us. He allows us to take

our living out of what we have, and to lay up in reasonable amount for those who depend upon us; but everyone is required to give liberally and cheerfully according to his means so much as his own conscience declares to be a fair proportion of his income. Systematic giving is just as much a part of Christian duty as prayer or fasting.

Chapter LII.

THE COMMANDMENTS.

At Mount Sinai God gave to Moses a full code of laws for the government of the Israelites. That code includes two sets of precepts ordinarily called the *ceremonial* and the *moral*. We may not be able in all cases to say whether certain ceremonial requirements have not also moral significance and are in so far binding upon ourselves as well as upon the Hebrews of old; it is plain however that in the main the Israelitish ceremonial precepts were superseded by the usages of the Catholic Church. The requirements of the *moral* law, on the other hand, being founded upon the essential principles of right and wrong, were not done away with but developed and perfected by Christian teaching. The most conspicuous of the precepts of the moral law are contained in the Ten Commandments.

1. The first Commandment warns us of the sin of putting any person or thing in the place which belongs to God, that is in the first place in our hearts. We may not indeed be able to feel the same sentiment of affection for God as we feel

for some of our human friends, but we must keep Him first in our lives by being always ready to give up everything that conflicts with obedience to Him. God must be first always, after Him our relations and friends; so whenever we neglect our prayers or other religious duties we break the first Commandment.

2. The second Commandment warns us of the sin of giving Divine honour to any person or thing except God, and also of not worshipping Him *in the right way.* It forbids the making of images or pictures of creatures as objects of adoration. It is to be noted however that *worship* in scriptural and theological language does not always mean Divine worship. We read that, in David's time the whole congregation of Israel "bowed down their heads and worshipped the Lord, and the king" (1 Chron. XXIX. 20). The Church has always venerated the Cross, the images of Saints and the relics of the Martyrs believing that our Lord is honoured thereby, as it is said concerning the Brazen Serpent, "For he that turned himself towards it was not saved by the thing he saw, but by Thee, that art the Saviour of all" (Wisdom XVI. 7). It is right to have images but not to give them that supreme worship which belongs only to God. We may easily see that this is the true meaning of the Commandment for taken literally it would not permit us to have the likenesses of our friends. Christians are not in danger of making images objects of worship in these days, but the Commandment has very *practical meaning* for us in enjoining the *right worship of God.* We should, so far as it is pos-

sible, attend the offering of public worship in our own Church every holy day, and we should never attend the Services of any sectarian body of Christians. We are not to condemn individuals who honestly disbelieve the Catholic religion, but we must in loyalty to God condemn false and man-made systems of Christianity, substituted by the various sects for the old Apostolic religion, and refuse always to take any part in the forms of worship of which they make use.

The Services of the Roman Church are Catholic yet we ought not to attend them because of loyalty to our own Communion. The Roman Church authorities deny our Orders and Sacraments and proclaim our Communion a spurious Church. In loyalty to our own spiritual Mother therefore we should no more willingly attend Roman Services than we should be willing to visit in a friendly way anyone who had openly slandered our parents.

3. The third Commandment warns us against perjury and reminds us of the great sin of *irreverence.* We take God's name in vain not merely when we are profane or blasphemous, but whenever we speak lightly of sacred things or treat them as common things.

4. *Sabbath* day means day of *rest.* The day of the week (Saturday) which the Israelites observed as their Sabbath seems to have been pointed out for them by the giving of *manna* as their daily bread (Ex. xvi). God sent it first on the day we now call Sunday, and told Moses that the people should gather it every day for six days, but on the seventh day they should find none for that *was to* be their day of rest.

The early Christians felt that they were not bound by the law of the Jewish Sabbath after the Church had been established. It was one of the things done away with by the Gospel (Col. ii, 16, 17),and the Lord's Day (Rev.i,10) took its place not so much as a day of *rest*, but rather as the great weekly day of worship, that is of the offering of the Eucharist (Acts xx, 7). The Church's application of the fourth Commandment is that we should faithfully observe all the holy days, both feasts and fasts, and seek to do our earthly duty faithfully on all other days. All Sundays are counted as days of *obligation* (that is of the duty of attending Eucharistic worship).

5. The fifth Commandment bids us give due honour and obedience to all who may lawfully be set over us in any way, especially to our parents. The source of all true authority is God and so the Bible teaches us that the powers that be are ordained of God and whosoever therefore resisteth the power resisteth the ordinance of God. This Commandment teaches us to avoid sins of disrespect and discourtesy, and to treat all, superiors, equals, and inferiors in any way, with unselfishness and Christian charity.

6. The sixth Commandment reminds us of our Lord's words "Whoso hateth his brother is a murderer", and that by our evil words and examples we may lead others into sin and perhaps be the occasion of their losing their souls. He requires us to forgive our fellows as we hope for forgiveness from God, and warns us against all unkindness and cruelty not only to human beings but also to animals.

7. The seventh Commandment teaches us that all impure thoughts consciously allowed in the heart, as well as all immodest words and deeds are grievous sins in God's eyes. We are bound to strive to guard all our senses against every unlawful indulgence.

8. The eighth Commandment guards men's possessions. It is well to remember that he who has once stolen anything is a thief until he has done everything in his power to make restitution.

9. The ninth Commandment forbids evil-speaking, lying and slandering. Evil-speaking is talking, except in cases of genuine necessity (as when we ought to warn people against impostors), of the faults of others, even though what one says be perfectly true. If we say that against others which is not true it is *slander*. The essence of *lying* is the intention of deceiving another, though one's words may be literally true.

10. The tenth Commandment teaches us that evil *thoughts* are sinful. We cannot always hinder them from arising in our minds; so far as that they may be only temptations, but they become sins so soon as we have realized that they are evil and make no honest effort to be rid of them. If we cannot drive an evil thought out of our minds we can at least stir up our better nature to hate it. The tenth Commandment forbids covetousness, and under that general head are included ambition, avarice, discontent and envy. Ambition is a sin because it is a desire to surpass others *to their loss*. We should always strive to do the very best we can, not to excel others but to glorify God.

In the Church Catechism the ten Commandments are summed up under the two great heads of duty towards God and duty towards one's neighbour. The first four Commandments teach us especially our duty towards God, and the last five our duty towards our fellow men. The fifth holds a middle place between the two groups because while our parents are in one sense the nearest of our neighbours, in another they have their unique place in our lives because they represent in their persons the authority of Almighty God. Our Lord summed up the Decalogue (ten Commandments) when He said "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment; and the second is like, namely this, thou shalt love thy neighbour as thyself." In which we ought clearly to note the fact that while the golden rule "Thou shalt love thy neighbour as thyself" is most important, it is only the second of the two great commandments of our Lord, the first being "Thou shalt love the Lord thy God."

Chapter LIII.

THE SEVEN CAPITAL SINS.

All sins of whatever sort may be referred to the lust of the flesh, the lust of the eyes, or the pride of life; but they also group themselves under seven principal heads, often called the seven capital or deadly sins. These are *Anger*, *Pride*, *Gluttony*, *Lust*, *Covetousness*, *Envy* and *Sloth*. These are called *deadly* when they are so grievous as to cut the soul off from the life of grace;

therefore if one should die while in deadly sin, without having tried to repent, he would certainly be lost. As distinguished from deadly sin we have what is called theologically *venial* sin, that is such lesser sin resulting from carelessness and unexpected temptation as does not separate the soul from the life of grace. We should remember that all *wilful* sins may be deadly sins, and that even what is at first only venial may easily become deadly if we do not honestly seek to amend our lives.

Chapter LIV.

SOME PIOUS CUSTOMS.

It is a venerable custom in the Church to bow the head at name of our Blessed Lord, in remembrance of His becoming man for our salvation. The old English canon (A.D. 1603) reads "When in time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present as it hath been accustomed." Many people thus bow the head in the Creed and not at other times, but one should show this mark of reverence whenever the sacred name is heard or spoken.

To bend the knee (*genuflect*) is also a venerable usage in the Church. One should always genuflect when approaching the Altar to receive the Blessed Sacrament, as also upon entering and leaving the Church or passing before the midst of the Altar when the Blessed Sacrament is reserved there. When the Blessed Sacrament is

not upon the Altar it is sufficient to merely bow the head reverently before the Cross. It is customary in Western Christendom likewise to bend the knee when the words in the Nicene Creed "And was incarnate by the Holy Ghost of the Virgin Mary, and was made Man" are being recited, out of reverence for the great mystery of the Incarnation.

To make the sign of the Cross is one of the most ancient of Catholic usages. Of it St. Cyril of Jerusalem says, "Let us not then be ashamed to confess the Crucified. Be the Cross our seal made with boldness by our fingers on our brow, and in everything; over the bread we eat, and the cups we drink; in our comings in, and goings out; before our sleep, when we lie down and when we awake; when we are in the way and when we are still" (*Catech. Lect.* XIII. 36). To make the sign of the Cross the hand is raised to the forehead, then drawn down to the breast, then to the left shoulder and then to the right, but in the Oriental Churches first to the *right* and then to the *left* shoulder. It is a profession of the Evangelical faith that we are saved only by our Lord's Sacrifice, and may be regarded as a short Creed in action, "I believe in God the Father Who dwells in heaven above, in God the Son Who came down to earth, in God the Holy Ghost Who proceeds from the Father and the Son." It is appropriately used at almost any time in one's private devotions, and in Church especially at the end of the Creed, at all Absolutions and Benedictions, and at the beginning and *ending of* one's devotions.

The use of Holy water is very ancient in the Church. The Israelites in old time, by command of God, had in the Court of the Tabernacle a great Laver or washing bowl for the use of the Priests ministering about the Altar. In early Christian times, especially in the East, it was common to have washing places or fountains at the entrances of Churches, that the worshippers might wash before entering the House of God. It seems probable that this actual washing gradually gave place to mere ceremonial washing, symbolizing spiritual purification, and so the use of Holy Water became general in the Church, though this is not certainly the origin of the custom. It is often placed in vessels near the doors of Churches that people may on entering and retiring bless themselves with it. It is called *holy* water because blessed by the Priest.

Chapter LV.
THE RELIGIOUS LIFE.

Besides the various precepts for holy living enjoined upon all by our Lord there are found special teachings for certain individuals. These are called theologically the Counsels of Perfection. They are Poverty, Chastity and Obedience. Our Lord said to a certain young man "If thou wilt be perfect, go and sell what thou hast, and give to the poor" (St. Matt. XIX. 21). Concerning Chastity He said "All men cannot receive this saying, save they to whom it is given . . . . He that is able to receive it, let him receive it (St. Matt. XIX. 11–12). Also He said "Whosoever will be great among you, let him be your

minister; and whosoever will be chief among you, let him be your servant" (St. Matt. XX. 26–27); and to the rich young man "Come and follow Me."

In the early days of Christianity, when men were persecuted for their faith, many took refuge in the deserts where they led lives of great privation. After the necessity for this had passed away, many continued to live in the same manner, for the sake of more uninterruptedly serving God. They were called ascetics, anchorites, or hermits. Many of these holy men subsequently formed societies for the purpose of living in common, and so Christian communities began. The women were not slow in following the men in thus associating themselves in the common life of religion. These communities were regulated and put under the vows of poverty, chastity, and obedience probably by St. Basil (A. D. 329.)

SS. Athanasius and Cassian introduced the monastic life into the West, and there it attained its most complete development under St. Benedict (circ. A.D. 500). The monks were originally all laymen but subsequently many priests were associated with them. The religious vows were taken sometimes for life, sometimes only for a term of years to be renewed at the end of that time or not as the individual desired.

The Friars are members of the Mendicant Orders, which arose in the 13th century, the principal of them being the Franciscans, the Dominicans, the Carmelites, and the Augustinians. The term *religious* is commonly given to

members of all the various orders, both of men and women, to distinguish them from lay people and from the Clergy who are not under the three vows, and who are therefore called for distinction's sake *seculars*. In our own Communion there are many Sisterhoods, or religious orders for women, also a number of Communities for men, some of Priests, some of laymen, all living under the three vows.

Chapter LVI.

THE ECCLESIASTICAL YEAR.

The Ecclesiastical year begins with Advent, of which the first day is always the Sunday nearest to or falling on Nov. 30th, St. Andrew's day. The date has been made thus moveable in order that there may always be four Sundays in Advent before Christmas. While the days of Advent are not days of *fasting*, as are the forty days of Lent, so far as the Services of the Church are concerned Advent is a penitential season, and it is customary on this account not to use the *Te Deum* and the *Gloria in Excelsis* in the Services. Catholic Canon law and custom forbid the solemnization of Matrimony also during this season. Advent is followed by Christmas tide, beginning with our Lord's birthday and lasting until the Epiphany (Jan. 6th). It includes the feast of our Lord's Circumcision (Jan. 1st). The feast of the Epiphany (*manifestation*) commemorates the manifestation of our Lord as a little child to the Gentiles, the wise men from the East (St. Matt. II), and it is observed for eight days. It is an

ancient custom of the Church universal to celebrate the greater festivals of the Ecclesiastical year during eight days (called an *octave.*)

As in Advent *violet*, the colour of penitence, is used in the Church for hangings and vestments, so during Christmas tide, including the Epiphany and its octave (that is until Jan. 13th) *white* or *gold*, the colour of joy, is used.

The festival which determines the dates of the larger number of the greater holy days is Easter, the feast of our Lord's Resurrection. The date of Easter, in each year, is regulated by the moon as was the Passover of the Jews. From the earliest Christian times Easter has always been the Sunday after the full moon according to Ecclesiastical reckoning which falls on or next after March 21st, though if the full moon happen on Sunday, Easter is the Sunday following. So soon as the date of Easter has been determined in each year the dates of the various holy days which depend upon it are easily found.

After the octave of the Epiphany we have in January and a part or all of February a period of ordinary days of which the Sundays are called Sundays after the Epiphany. As these are neither feasts nor fasts their colour is *green*, the colour of the face of the earth, which is the *ferial* or ordinary-day colour generally used in Western Christendom.

Nine weeks before Easter we have Septuagesima (that is *seventieth*, because in round numbers it is seventy days before Easter). Then the *violet* colour is used again, the singing of *Alleluia* ceases, the *Te Deum* gives place to the *Benedicite*

and the *Gloria in Excelsis* is not sung at the Eucharist, for this is the beginning of the Lenten penitential time. The actual abstinence days of Lent do not begin until Ash Wednesday. Septuagesima is followed by Sexagesima (*sixtieth*) and that by Quinquagesima (*fiftieth*), and the Wednesday after Quinquagesima Sunday is Ash Wednesday, the first day of Lent, and a solemn fast day.

The six Sundays in Lent are not with us observed as days of abstinence, for there are forty week days without them, but the penitential character of the Services is maintained throughout,and the *violet* colour is used. Nor may Marriages be solemnized in this holy season according to ancient canon law.

Two weeks before Easter the Church begins to commemorate more particularly our Lord's Passion, so that the Fifth Sunday in Lent is commonly known as Passion Sunday, and from that day on, until Easter Even the Cross and other ornaments in the Church are veiled, to symbolize the veiling of our Lord's glory in the days of His Passion.

The Sunday next before Easter is commonly known as Palm Sunday, because of our Lord's triumphant entry into Jerusalem on that day,and the week which follows is the Holy Week. Three most solemn days bring the Holy Week to an end, Maundy Thursday (*dies mandati*, the day of the commandment to "love one another"(St. John XIII. 34), on which the colour is *white* for the Celebration in honour the Blessed Sacrament; Good Friday, the day of our Lord's death, on

which the Altar is stripped and *black* the colour of the Vestments; and Easter Even, during which our Lord's holy Body lay in the tomb separated from His soul.

The Lenten season then ends and Easter begins, its colour being *white* or *gold*, and it is of course kept through the octave, though the Easter season may be said to last until Trinity Sunday, eight weeks from Easter day, just as the Christmas season lasts until the octave of the Epiphany is ended.

Forty days after Easter we keep the feast of our Lord's Ascension, often called Holy Thursday, and then wait after it, as did the Apostles of old, for Whitsunday, or Pentecost (the fiftieth day after Easter,) which commemorates the descent of God the Holy Ghost upon the Church (Acts II). As we are told that the Holy Ghost came in the likeness of tongues of fire, so *red* the colour of fire, is generally used in Western Christendom for this feast. The octave of Whitsunday is kept in honour of the Blessed Trinity, and is called Trinity Sunday, the colour appropriate to it being *white* or *gold*. In the Western Church Thursday after Trinity Sunday is commonly kept as the feast of Corpus Christi, in honour of the Blessed Sacrament.

There is no Trinity season properly so called, though this name is often erroneously given to the long ferial (neither feast nor fast) season which follows it, and continues until Advent, though broken from time to time by special holy days. The colour for the weeks after Trinity Sunday, except when these special days come in,

is *green*, the common colour of the face of the earth.

All Sundays in the year are festivals, as all Fridays except Christmas day are abstinence days, for Sunday is the weekly commemoration of our Lord's Resurrection as Friday is of His Death.

In December besides Christmas day we have on the 21st the feast of St. Thomas the Apostle, whose colour is *red* for he was a martyr, on the 26th the feast of St. Stephen the first martyr, *red* also, on the 27th that of St. John the Evangelist, whose colour is *white* for he died a natural death, and on the 28th the Innocents' day, commemorating those little children of Bethlehem whom king Herod slew, and on their day we use *violet*, the colour of mourning. In December we have also the Advent Ember Days, the Wednesday, Friday and Saturday after Dec. 13th, and these are days of abstinence.

In January besides the feasts of the Circumcision and the Epiphany, we have on the 25th the Conversion of St. Paul, whose colour is *white*, the colour of joy. The Church has chosen to commemorate the *conversion* of the great Apostle of the Gentiles as being even more glorious than the day of his death, though that used also to be remembered, along with the martyrdom of St. Peter, June 29th, both these Apostles being put to death on that day, and probably in the same year.

In February we have on the 2nd the feast of the Presentation of Christ in the Temple, commonly called the Purification of St. Mary the

Virgin, (often popularly *Candlemas*-day). On this day *white* or *gold* is used. On the 24th we commemorate St. Matthias the Apostle,chosen in the place of the traitor Judas, and as he was a martyr, the colour is *red.*

In March the 25th is kept as the Annunciation of the Blessed Virgin Mary, a *white* or *gold* festival. It is often called popularly *Lady* day (that is our Lady's day). In this month the Lenten Ember days most commonly fall. They are the Wednesday, Friday and Saturday after the first Sunday in Lent.

In April, the feast of St. Mark the Evangelist comes on the 25th and its colour is *red*, the martyr's colour.

In May SS. Philip and James(the Less or the *younger*) are remembered together on the 1st. There seems no especial reason why the two names should be joined in this way, unless because our Lord sent forth His disciples two and two. The colour of their day is *red.* In this month Ascension Day almost always comes and the Rogation days (of abstinence) being Monday, Tuesday and Wednesday before that great feast.

In June on the 11th we have St. Barnabas commemorated, the colour being *red;* on the 24th we have the Nativity of St. John Baptist, with *white* for the colour; and on the 29th St. Peter the Apostle is remembered, with *red* for the colour. The Whitsuntide Ember days are very apt to fall in June though when Easter is early they come in May; they are the Wednesday, Friday and Saturday after Whitsunday, and are days *of* abstinence. Their colour is *red.*

In July we keep St. James's day (the brother of St. John), on the 25th, and the colour is *red.*

In August the 6th is the feast of our Lord's Transfiguration, a *white* day; and the 24th St. Bartholomew's day, whose colour is *red.*

In September we have on the 21st the feast of St Matthew the Apostle, with *red* for the colour; and on the 29th St. Michael and All Angels, whose colour is *white.* In this month come the autumnal Ember days, being the Wednesday, Friday and Saturday next after September 14th; they are days of abstinence, and their colour *violet.*

In October the 18th is St. Luke's day; and the 28th is kept as the feast of SS. Simon and Jude, Apostles; the colour of both feasts is *red.*

On November the 1st is the great feast of All Saints,on which we thank God for all the blessed spirits of just men made perfect who now behold the face of God in heaven. The colour is *white.* It is the custom in many parts of the Church to remember the rest of the faithful dead, not yet wholly sanctified, on Nov. 2nd, called commonly All Souls day. On the 30th of this month St. Andrew is remembered, the colour being *red.* Besides the greater festivals and fasts as they have been enumerated there are in the English Prayer Book many lesser holy days, chiefly commemorations of Saints, called Black Letter days, because they are printed in the Calendar in *black,* while the names of the greater festivals are properly printed in *red.* They have not however special Collects, Epistles and Gospels assigned them in the Prayer Book.

INDEX.

A PAGE

Aaron, 18
Abel, 11, 26
Ablutions, 81
Abraham, 14
bosom of 28, 104
Absolution, 35, 92, 95
in the Bible, 97
in the Prayer Book, 97
objections to, 98
how far necessary, 99
general, 99, 100
Abstinence, 136, 138
days of, 151
Achan's confession, 93
Acolytes, 87
Adam, 9, 111
the Second, 26
sin of, 63
Admission to Holy Communion, 69
Advent, 149
Affusion, Baptism by, 61
Age, for Baptism, 63
for Confirmation, 68
for Anglican Confirmation, 68, 69
Alb, 86
Alexandria, Jews in 23
patriarchate of, 43
Alleluia, 150
All-wise, 3

PAGE

All Saints day, 155
All Souls day, 155
Almightiness of God, 3
Almsgiving, 137, 138
Altar, of burnt-offering, 17
of incense, 17
the Christian, 50, 84
ornaments of 85
stripped on Good Friday, 152
Office, 13, 17-21
Ambition, 143
Ambrose St., on Invocation, 128
American, Church, 54
Prayer Book, 54-56
Episcopate, 54
Church on Divorce, 112
Amice, 86
Anabaptists, 57
Anchorites, 148
Andrew St., 149, 155
Angels, orders of, 7
festival of 155
Anger, 144
Anglican, Reformation, 48
separation from Rome, 49, 50
rule about fasting Com., 79
rule about Confession, 96

PAGE

Anglican teaching about
Absolution, 97
Orders, 108
Animal sacrifices, 12
Annates, 49
Annunciation B.V.M. 154
Antediluvians, 12
Antioch, patriarchate of, 43
Apocrypha, 23
Apostles, the Twelve,
26, 30, 35, 41, 120-124
in heaven, 125
Creed, 115
Apostolic, ministry 56
commission, 99
succession, 107, 121
Apostolicity of the Church,
120, 124
Archangels, 8
Archbishop Parker's case,
108
Arius, his heresy, 32, 42, 116
Ark of Noah, 13
Ark of the Tabernacle, 17
Arles, council of, 46
bishop of 47
Articles of religion, on
Sacraments, 59
on Eucharist, 72
on Reservation, 91
on Purgatory, 105
Ascension of our Lord,
30, 152, 154

PAGE

Ascetics, 148
Ash Wednesday, 137
Athanasius St., 148
Creed of, 56, 117
Attending, sectarian ser-
vices, 141
Roman Services, 141
Augustine St. of Hippo, 38
on the Eucharist, 71, 72
on fasting Com., 79
on the Saints in
Heaven, 128
Augustine St., of Canter-
bury, 47
Augustinians, 148

B.

Babylonish Captivity, 22
Baptism, a Sacrament,
35, 59-63
by lay people, 58, 61
vows of 68
minister of 60
formula of, 59, 61, 114
manner of adminis-
tering, 61
of our Lord, 61, 119
of the Ethiopian
eunuch, 62
of infants, 63
Baptists, 57, 61
Barlow, Bishop, 108

PAGE

Barnabas St., 154
Bartholomew St., 155
Basil St., 148
in heaven, 126
Beatific vision, 29,103, 116, 125, 132
Beatitude, natural, 65
Begotten Son of the Father, 5
Bell, the Sanctuary, 89
Bending the knee, 81, 145
before the B.S., 146
at the Incarnatus, 146
Benedicite, 150
Benedict St., 148
Bible, of the Israelites, 20
inspiration of, 38
manuscripts of, 38
difficulty of, 39
daily reading of, 136
Bishop Seabury, 54
White, 55
Madison, 55
Provoost, 55
Pearson on the B.V. M. in heaven, 126
Bishops, powers of, 36, 67
British, 46
American 54
ordination restricted to, 106, 121
laying on of the hands, 107
three at all Consecrations, 107

PAGE

Black as a Church colour, 89, 152
letter days, 155
Blessed Virgin, 24, 25
in heaven, 125, 126
prayers for, 129
Blessed Sacrament, 77, 145, 151
Blessing before meat, 135
Blood from our Lord's Side, 74
Body of man, 7
of our Lord, 33
Resurrection of 129
Bodies, of the Saints, 129, 131
of the wicked, 130
Bosom of Abraham, 28
Bowing at the Blessed Name, 145
towards the Altar, 146
Brazen serpent, 140
Bread, for the Eucharist, 90
unleavened, 45, 90
British Church, 47
Brothers of our Lord, 25
Burnt offering, 18

C.

Cain, 11
Calvinists, 57
Canaan, land of, 14, 21

PAGE
Candlemas day, 154
Candles of the Altar, 85
Candlestick of the Tabernacle, 17, 19
Canon of H. Scripture, 38
Canonical Hours, 50
Capital sins, 95
Carmelites, 148
Carthage, 3d Council of, 38
Cassian, St., 148
Cassock, 86
Catholic, same as *orthodox*, 124
doctrine concerning Saints, 128
Sacraments, 58
Catholicity of the Church, 120, 123
Celebrant, 87
Ceremonial law, 139
Chalcedon, council of, 43, 45
Chalice, 85
the mixed, 90
Change of substance in B.S. 74
Character imparted by Sacraments, 69, 109
Charity with all men, 78
Charles I and II of England, 52
Chastity, 147
Chasuble, 86
Cherubim, 8
PAGE
Choir offices, 50, 86
Chrism, 67
Christ, 25
the Head of the Church, 122
Christian Ministry, 35
worship, 84
Christmas, 25, 149, 150
never a fast day, 138
Christ's ordinance, 91
Chrysostom St., on the Eucharist, 72
on Invocation, 128
Church, the Israelitish, 22
the Christian, 29, 30
functions of, 29
spread of, 34
organization of, 35
persecutions of, 41, 42
of England, 46-49
of Gaul, 46
of Britain, 47
of Ireland, 47
the Holy Catholic, 120
marks of 120-124
not an earthly society, 122
seasons of 149
Circumcision, the rite of, 14
feast of 149
Clarendon, Constitutions of 48
Cloud of God's Presence, 22

PAGE
Collects of the Church, 134
Colours of the Church seasons, 19, 88
Coming of the H. G., 31
Commandments, the Ten, 17, 95, 139, 144
Communion, the Holy, 35, 77
preparation for, 78
fasting before, 79
Communion of Saints, 125
Communities of religious, 148
Concomitance, doctrine of 75
Concupiscence, 64
Confession, 93-96
before H.C., 78
in the Old Test., 93
in the New Test., 93
in the early Church, 93
private, 94
to a priest, 94,95
objections to, 94
how to make, 95, 96
frequency of, 96
general, 100
PAGE
Confession, how far obligatory, 100
Confessional, 96, 102
Confirmation, the Sacrament of, 35,59,60-66,69
by Bishops only, 67
age for, 68
necessary before H.C., 69
Conscience, examination of, 78, 95, 100, 134
quieting of, 100
Consecration, of the Eucharist, 89
of Bishops, 107
Consent the essence of Matrimony, 110
Constantine emperor of Rome, 41
Constantinople, council of, 43
patriarchate of, 44
patriarch of, 45
Contrition of David, 102
Convocation of the Church of Eng., 49
Cope, 86
Cotta, 86
Corpus Christi, 152
Council, general or œcumenical, 42, 43

PAGE
of Nicaea, 32,42,46
of Constantinople, 43
of Ephesus, 32, 43
of Chalcedon, 43, 45
fifth œcumenical, 132
in Trullo, 38, 79
of Arles and Sardica, 46
of Cloveshoo, 48
Counsels of perfection, 147
Court of the Temple, 21
Courtesy, 142
Covetousness, 10, 144
Creation, 5, 6
Credence table, 85
Creed, the Apostles,' 115
the Constantinopolitan, 116
the Nicene, 42, 116, 146
the Athanasian, 56, 117
in the sign of the Cross, 146
Cross, of our Lord, 26
of the Altar, 85
sign of, 62, 146
Cruelty, 142
Cruets, 85
Customs of Christians, 145
Cyprian St. and Roman supremacy, 45
Cyril, St., on the Eucharist, 74
Cyrus, king of Persia, 22

D.

Dalmatic, 87
Daughters of men, 13
David, 21, 93, 101
"ascended not into the heavens," 131
Day, of judgment, 130
of rest, 141
the Lord's, 142
Days, of creation, 6
of fasting, 137
of abstinence, 138
Ember, 137
Rogation, 138
of obligation, 142
Deacons, 36, 87
functions of, 37
ordination of, 107
Dead, remembrance of them at the Altar, 83, 104, 106
prayers for, 104, 126, 127
Deadly sins, 95, 144
Death, power of, 10, 27
everlasting, 132
the end of probation, 132
Decalogue, 17, 95, 139, 144

PAGE
Deceased wife's sister, 113
Descent into hell, 28
in the Creed, 115
Devil, 8
Devils, 8
Difficulties of the Bible, 39
Diocese, 36
Divine justice, 101, 103
Divinity of our Lord, 28, 32, 33
Division of Israel, 22
Divorce in the Bible, 111
Dominicans, 148
Dominions, an order of Angels, 8
Donatists, 56
Door, "I am the," 75
Double Procession of the H. G. 116
Duty, towards God, 144
towards one's neighbour, 144

E.

Early history of the Church, 41
Easter, 150, 151
Even., 152
Eastward position, 90, 91
Ecclesiastical, colours, 19, 88
penance, 102, 103
year, 149
PAGE
Eden, 9
Edward VI, of England, 49
Prayer Books of, 51, 52
Eighth Commandment, 143
Elders of the Church, 36
Elizabeth, Queen of England, 49, 52
Prayer Book of, 52
excommunicated by the Pope, 49
Ember days, 137, 153, 154, 155
English Church, 46
in America, 54
offices of, 51
resisting the Pope, 47, 48
Enoch, 12
Envy, 144
Ephesus, council of, 32, 43
Epiphany, 149, 154
Episcopacy, 36, 107, 108
Esau, 14
Eucharist, the Holy, 35, 50, 59, 69
three parts in, 70
as a Sacrament, 77
for the dead, 83, 104
solemn high, 87
elevation of, 89
for the sick, 91

PAGE

Eucharistic, worship, 58, 121, 142
presence, 70, 71
sacrifice, 81, 121
memorial, 82
vestments, 85
wine, 89
bread, 90
Creed, 117
Eunuch of Ethiopia, 62
Eutyche, heresy of, 43
Eve, 9, 10
Evensong, 51
Everlasting life and death, 132
Ever-virgin, 25
Evil, origin of, 8, 9
thoughts, 143
Examination of conscience, 78, 95, 100, 134
Example, evil, 142
Exceptions to Episcopal ordination, 108
Excommunication, 45
Eyes, lust of the, 137
Ezra, 21, 93

F.

Faith, the Church *one* in, 120
Faithful departed, 126
Fall of man, 9

PAGE

Fasting, 136, 137
before H. C., 79
Fasts of Church, 137
Fathers, teaching concerning the Saints, 126
Ferial days, 150, 152
Fermented wine for the Eucharist, 90
Fifth Commandment, 142
Fifty days after Easter, 30
Filioque, 116
First Commandment, 139
First Communion, 69
First P.B. of Edward VI, 49
Flesh, lust of the, 137
Flood, 12
Forbidden degrees in Matrimony, 113
Forty days of Lent, 137, 138, 153
after Easter, 152
Fourth Commandment, 141
Franciscans, 148
Frequency of receiving H. C., 80
Friars, 148
Friday, Good, 137, 151
a fasting day, 138
Fundamentals of religion, 58

G.

Gabriel, St., 8, 125

PAGE
Gallic Christianity, 46
Garden of Eden, 9
General Councils, 42, 43
Genuflection, 81, 145
Ghost, the Holy, 5, 24, 31, 106, 118 152
Giving systematically, 139
Gloria in excelsis, 149, 151
Gluttony, 144
God, 3-5
His immanence in nature, 40
in Three Persons, 3, 116
our duty towards, 140, 144
Godparents, 62
Gold as a Church colour, 89, 150-154
Good Friday, 137, 151
Goodness of God, 3, 5
Grace, 58
means of, 29, 31, 58
Greek, Old Testament, 23
Church, 46
Green as a Church colour, 89, 150-153
Gregory, the Great, 47
the Seventh, 44
of Nazianzum, 126
Guardian Angels 9
Guilt of sin, 101

H.

Hades, 28, 115
Head of the Church, 122
Heathen, 64
Heaven, the Saints in, 104, 128
Heber, 14
Hell, our Lord's descent into, 28, 115
the wicked in, 104
eternity of, 132
Henry VIII of England, 48
Heresy, 56
Hermits, 148
Highpriest, 18
History, of the Israelites, 21
of the Church, 41
Holiness of the Church, 120, 122
Holy, Communion, 35
Ghost, 5, 24, 31, 106, 118, 152
Place, 17, 22
Scripture, 20, 37, 38, 120
Thursday, 152
Water, 147
Name, 145
Week, 151
Hours, the Canonical, 50
House of God, 22
How, to receive the B.S., 81
to make Confession, 95, 96

I

Identity of the human body, 130

PAGE
Image, of God, 7
worship, 140
Immaculate Conception B. V. M., 25
Immanence of God in nature, 40
Impurity, 143
Incarnation, 24, 25, 119
Incarnatus, genuflection at, 146
Incense, 19, 87
Altar of, 17
Indelibility of Orders, 109
Indissolubility of Marriage, 111
Indulgences, 105
Inexistence of the Divine Persons, 5
Infallibility, of the Bible, 39, 120
of the Church, 119
Infant Baptism, 63
Infants, unbaptized, 64
dying after Baptism, 104
Innocents, the Holy, 153
Inspiration of the Bible, 38, 119
of the Church, 119
Intention, in Baptism, 60
special for H.C., 79
PAGE
Intercessory prayer, 134
Intermediate state, 104, 126, 138
Invocation of the H.G. in Liturgy, 55
Invocation of Saints, 127, 129
Irish Church, 47
Irreverence, 141
Is, "This is my Body," 76
Isaac, 14
Israel, 15, 16, 22

J.

Jacob, 14
James St., the Less, 154
the brother of John, 155
James I, of England, 52
Jeremy Taylor, on Fasting Com., 80
Jerome St., on Saints in heaven, 128
Jerusalem, patriarchate of, 44
Jesus, our Lord, 25
bowing at the name of 145
John St., the Baptist, 93, 154
the Evangelist, 107, 153
Joseph the son of Israel, 15
Joseph St. the husband B. V. M., 25

PAGE

Joshua, 21
Judah, the kingdom of 22
Judas, the traitor, 26
in hell, 126
Jude St., 155
Judges of Israel, 21
Judgment, the particular, 104, 133
the general, 104, 130
Jurisdiction of Anglican Bishops, 109
Justice of God, 101, 103

K.

Kings of Israel, 21
Kneeling in paayer, 135
before the B.S., 145
at the Incarnatus, 146

L.

Lady day, 154
Lamp, sanctuary, 92
Laodicea, synod of, 38
Last day, 130
Latin Confirmation, 67
Laver, of the Tabernacle, 17, 147
of the Temple, 21
Law of Moses, 16
Laying on hands, in Confirmation, 67
in Ordination, 107
Lazarus and Dives, 104
Lent, 137, 151
Leo the Great, 44
Levi, 15, 18
Life, of God, 5
everlasting, 132
pride of, 137
the religious, 147
Lights, in worship, 19
of the Altar, 85
Likeness of God, 7
Litany in English, 51
Liturgy, 50
the Scottish, 55
prayer for the dead in, 127
London, Bishop of over Amer. colonies, 54
Lord's day, 142
Love of God, 5
Low Mass, 87
Lucifer, 8
Luke St., 155
Lust, 144
of the flesh, 137
of the eyes, 137
Lutherans, 57
Lying, 143

M.

Madison, Bishop, 55

PAGE
Maniple, 86
Manna, 141
Mark, St., 154
Marks of the Church, 120, 124, 128
Martyrs, in heaven, 125, 128
prayer for, 129
Mary, Blessed Virgin, 24, 25
in heaven, 125, 126
Mary queen of England, 49, 52
Matins, 51, 86
Matrimony, Sacrament of, 59, 110
among Protestants, 58
in Holy Scripture, 110, 111
essence of, 110
indissoluble but by death, 111
forbidden degrees in, 113
not solemnized in Advent, 149
not solemnized in Lent, 151
Matthew St., 155
gospel of, 37
Matthias, St,, 30, 154
Maundy Thursday 151
Means of grace, 29, 31, 58
Meditation, 135
Members of Christ, 64
Memorial of our Lord, 82
Mendicant Orders, 148
Mercy Seat, 18, 20
Merit of our Lord, 27
Messiah, 25
Methodists, 57
Methuselah, 12
Metropolitans, 43
Michael St., the Archangel, 8, 125, 155
Millenium, 125
Minatory, clauses of Athan. Creed, 117
Mind of God, 4
Minister of Baptism, 61
Ministry, the Christian, 35
the Church *one* in, 121
Miracles, of our Lord, 34
nature of, 39
why seldom wrought now, 98
Missa, the Mass, 50, 84
cantata, 87
Missal, 85
Mixed Chalice, 90
Monks, 148
Moral law, 139
Moses, 16, 18
Most Holy Place, 17, 18, 20, 22

PAGE

Mother of God, 25, 33
Mystery, that is Sacrament, 110

N.

Natural Beatitude, 65
Neighbour, duty towards, 144
Nestorius, heresy of, 32, 43
New Testament, 37
Nicaea, first Council of, 32, 43
Nicene Creed, 42, 58, 116, 146
Nine Orders of Angels, 7, 8
Ninth Commandment, 143
Noah, 13

O.

Obedience, to authority, 142
in religious life, 147
Octaves of festivals, 150
Objections to the Bible, 39
to the Real Presence, 72, 73, 75, 76
to Confession, 94
to Absolution, 98
to indissolubility of Marriage, 111
to Athansian Creed, 117

APGE

Objections to Invocation of Saints, 127
to eternal punishment, 132
Objective Presence in B. S., 71, 83
Oblation in the Liturgy, 55
Offerings of Cain and Abel, 11
Offices of the Church, 50
Oil, in Confirmation, 67
in Unction of the sick, 115
Old Testament, 21
One, the Church, 120
Order of the Divine Life, 5
Orders, of Angels, 7
of religious, 148
Orders, Sacrament of, 59, 106, 109
Anglican, 108
Ordination, by Bishops only, 106, 108
manner of, 106
of Deacons and Priests, 107
non-episcopal, 109
Organization of the Church, 35
Oriental, Christianity, 46
Confirmation, 67

PAGE

Oriental, practice concerning Divorce, 112
Origin of evil, 8, 9
Original sin, 63, 64
Origination appropriate, to the Father, 5
Ornaments, Rubric, 53
of the Church, 85
veiled in Passiontide, 151
Our Father, 134
Our Lord's Baptism, 62

P.

Pallium of Archbishops, 47
Palm Sunday, 151
Papacy, 44, 122
Papal, authority in England, 47
claims rejected in Eng 49
Supremacy, 44, 49, 109
Schism in Eng., 50
Paradise, 29, 104, 116
Pardons or Indulgences, 105
Parker, Archbishop, 108
Particular judgment, 104, 133
Passion, of our Lord, 26, 27, 151
Sunday, 151
Paten, 85
Patriarchates, 43, 46

PAGE

Patriarchs, of the Old Test., 14
of the Church, 43
Patripassian, heresy, 33
Paul St., 35, 46, 107, 153
Pearson Bp. on the B.V. M. in heaven, 126
Penalty of sin, 10, 27, 100, 101, 103
after death, 103, 105
Penance, Sacrament of, 52, 92, 100
given after Confession, 102
ecclesiastical, 103
Penitential seasons 149
Penitentiarius in the early Ch., 94
Pentateuch, 20
Pentecost, 31, 152
Perfection, Counsels of, 147
Persons in the Divine Life, 3-5, 24
Peter, St., 32, 35, 107, 122, 153, 154
"Thou art," 44
primacy of, 45, 122
Philip St., the Deacon, 62, 66
the Apostle, 154
Pious customs, 145
Place, the Holy, 17, 18, 22
Poenitentia, or penance, 101

PAGE

Polygamy, 111
Pontifical Mass, 87
Pontius Pilate, 26
Popes, powers claimed for, 105, 109
Post-baptismal sin, 93
Postures at H. C.,, 80
Poverty, in the religious life, 147
Powers, an order of, Angels, 8
Powers that be, 142
Prayer, 133
the Lord's, 134
intercessory, 134
posture in, 135
mental, 135
a weapon against pride, 137
Prayer Book, English, 49-53
American, 54-56
on Matrimony, 112
Prayers, for the dead, 104, 126, 127
of the Saints, 127
for the Saints, 129
Preach, power to, 37
Presbyterians, 57
Presbyters, powers of, 36, 37
Preparation, for H. C., 78
for Confession, 95, 96

PAGE

Presence, the Divine, 17, 18, 22
the Real objective, 70, 71, 76, 83
Pride 10, 137, 144
Priests, of Israel, 18
Christian, 90
laying on hands of, 107
ordination of, 107
powers of, 37
Primaeval Matrimony, 111
Principalities, an order of Angels, 8
Prisoners of hope, 28
Private Confession, 94
Probation only in this life, 132
Procession of the Holy Ghost, 5, 116
Proofs of our Lord's Divinity, 33
Prophecies concerning our Lord, 34
Protestant, Episcopal, 56
Sects, 57
Sacraments, 58
Ministers, 109, 110
Protestantism, rise of, 57
Provincial Synods, 42
Provoost, Bishop, 55
Punishment of David, 102

PAGE
Purgatory, 104, 133
Romish doctrine concerning, 105
in the Bible, 126
Purification of B.V.M., 153
Puritans, 52

Q.

Quieting of conscience, 100
Quinquagesima, 151

R.

Raphael St., the Archangel, 8
Reading, spiritual, 136
Real Presence, 70, 76, 83
objections to, 72, 76
Reception of Holy Communion, 80, 81
Red, as a Church colour, 89, 152, 155
Redemption, 6
Reformation, in England, 48
Regeneration, 64, 119
Rehoboam, 22
Relics of the Saints, 140
Religious, life, 147, 148
vows, 148
PAGE
Renewing Baptismal, vows, 68
Reserved Sacrament, 91, 92, 145
Resistance to Rome in Eng., 47, 48
Rest, the day of, 141
Restitution, 143
Resurrection, of our Lord, 34, 131, 150
of the body, 129
of the Saints, 131
bodies, 131
Rich man and Lazarus, 104
Rogation days, 138, 154
Roman, controversy, 108
theory of unity, 122
priests coming to the Ang. Ch., 110
teaching on Divorce, 112
schism in England, 50
Rome, the Jews under, 23
patriarchate of, 43
supremacy of, 44
primacy of, 45
Creed of, 115
Rubric, of Ornaments of Edward VI., 53

PAGE

Russian Church, 46

S.

Sabbath, 18, 141
Sabellians, heresy of, 33
Sacrament, the Blessed, 77, 145
the Reserved, 91
Sacramental Confession, 95
Sacraments, of the Gospel, 59
commonly so called, 59
efficacy of, 119
the Church *one* in, 120
Sacrifice, worship by, 12,18
the daily, 18
of the Cross, 26, 81, 82
of the Eucharist, 81-84
unbloody, 83
Saints, the, 125
made by the H. G., 119
in heaven, 104, 126, 128
Communion of, 125
Invocation of, 127
bodies of, 131
festival of All, 155

PAGE

Samaria, 66
Sanctification, 6, 119
Sanctuary, the Israelitish, 17
the Christian, 84
Sanctuary lamp, 92
Satan, 8, 9
Saturday, 141
Saul, 21
Savoy Conference, 52
Saxons conversion of, 47
Schismatics, 56
Scotland, 55
Scottish Liturgy, 55
Scripture, Holy, 20, 37, 38, 120
Seabury, Bishop, 54, 55
Seasons of the Church, 149
Second Adam, our Lord, 26
Second Commandment, 140
Sectarian worship, 141
Sects, 56
Seculars, 149
Seed of the woman, our Lord, 24
Self-denial, 137
Self-examination, 78, 95, 100, 134
Sensuality, 10
Sentence of Adam and Eve, 10, 24
Separation between East and West, 45

	PAGE
Septuagesima,	150
Septuagint,	23
Seraphim,	8
Serpent, the brazen,	141
Seth,	12
Seventh Commandment,	143
Sexagesima,	151
Shewbread,	17
Sick, Unction of,	59, 114
Communion of,	91, 92
Sign of the Cross,	62, 146
Simon St.,	155
Sin,	10
after Baptism,	93
penalty of,	100
guilt of,	101
of David,	102
Sins, kinds of,	96
capital,	95, 144
against God,	101
venial and wilful,	145
Sisterhoods,	149
Sisters of our Lord,	25
Sitting in presence of the B. S.,	80
Sixth Commandment,	142
Slander,	143
Sloth,	144
Solemn Eucharist,	87
Solomon,	21
Sons of God,	13
Souls, All,	155
Spirit, the Holy,	5
Spirits of the dead,	28
Spiritual reading,	136
Sponsors in Baptism,	62
Stephen St.,	153
Stole,	86
Strength, the gift of Confirmation,	66
Subdeacon,	87
Substance, change of in the B. S.,	73
Succession, Apostolic,	107, 121
American,	107
Sufferings of our Lord,	27
Sunday,	141
Palm,	151
Trinity,	152
a weekly festival,	153
Supernatural holiness,	7, 10
Supremacy of Rome,	44, 49
Surplice,	86
Synod of Laodicea,	38
Synods, provincial,	42

T.

Tabernacle of Israel,	17, 18, 21
Tabernacle of the Altar,	92
Taylor Jeremy on Fasting Com.,	80
Te Deum, omitted in Advent and Lent,	149, 150

PAGE
Temple of Solomon, 21, 22
Temporal penalty of sin, 101
Tenth Commandment, 143
Testament, the Old, 21
the New, 37
Thanksgiving, a part of prayer, 134
after Holy Com., 81
after Meat, 135
Theotokos, the B.V.M., 25
Third Commandment, 141
Thomas St. 153
Thought of God, 4
Thoughts, evil, 143
Thousand years (Millenium). 125
Throne of the Tabernacle, 17
Thrones, an order of Angels, 8
Thursday, Maundy, 151
Holy, 152
Tithe, 138
Transfiguration of our Lord, 155
Transubstantiation, 73
Trinity, the Blessed, 4, 5
Sunday, 152
Sundays after, 152
Trullan Council, 38, 79
Truth, Divine, 31
PAGE
Tunic of deacons, 87
Turks, 46
Turning towards the people, 91
Twelve, the number of Apostles, 122
Two kingdoms, Israel and Judah, 22
Types, 26

U.

Unbaptized persons, 64
Unbloody sacrifice, 83
Unction, Sacrament of, 59, 113
in Confirmation, 67
Unkindness, 142
Unleavened bread, 45, 90
Unity of the Church, 120-122
Uriel St., an Archangel, 8

V.

Vases, for flowers on the Altar, 85
Veil of the Sanctuary, 17
Venial sin, 145
Vespers, 51, 86
Vestments of the Clergy, 19, 85
Vicars of Christ, all Bishops,

PAGE
Vine, "I am the true," 75
Violet, as a Church colour, 89, 150-153
Virgin, the Blessed, 24, 25
Virtues, an order of Angels, 8
Vision of God, 29, 103, 116, 125, 132
Vows of religious, 147, 148

W.

Wafer bread, 90
Water, with Blood from our Lord's side, 74
of the mixed Chalice, 90
Holy, 147
Wednesday, Ash, 137
APGE
Week, Holy, 151
Wesley, John, 57
White, Bishop, 55
White, as a Church colour, 89, 150-155
Whitsunday, 152
Wicked, in hell, 104
Wilful sin, 145
Wine of the Eucharist, 89, 90
Word, God the, 4
Words of our Lord concerning the B.S., 76
Worship of God, 17, 29, 31, 35, 84, 140
the Church *one* in, 121
of images, 140
sectarian, 14